# HERALD OF THE MORNING.

The seed of the woman shall bruise the serpent's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will show thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

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had come. With that, came also the same idea, as in the original falling away, that death was only to the body, the spirit going immediately to its reward. Thus the Russell faction, and others now believe that, Christ having come, saints on dying, go immediately into the immortal spirit life, and do not sleep.—Just as the papacy and nominal christendom have believed since the church lost sight of restitution in a second Adam.—This however, did not obtain, they say, until 1874 or '78.

But even this 'falling away,' does not quite fill the picture; the harlot church of Rome arrogates for her priesthood, the authority to forgive sins. This has ever been the strong hold of the "mystery of iniquity;" hence, the picture would fail in an important feature, as an epitome of the gospel age, if this blasphemous arrogancy of Satan was omitted from the little picture. And sure enough, here it comes, from the pen of C. T. Russell, who says, in one of his publication just handed to me,

"While this ministry of reconciliation, belongs in its fullest sense, to the next age, yet even now, any member of the Royal Priesthood, [of which he himself is now the earthly representative,) may say to those who believe and repent Thy sins are forgiven thee, as did our Head."

Surely, the picture is complete: "THEN shall the kingdom of heaven (which always represents the gospel church,) be likened to ten virgins which took their lamps and went forth to meet the bridegroom; five of them were wise, and five foolish." But in the harvest, he will send forth his angels, and THEY shall gather out of his kingdom all things that offend, and them which do iniquity. May God open the eyes of some now with these foolish ones.


# HERALD OF THE MORNING.

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## BIBLE CHRONOLOGY.

The belief that 6000 years would be the measure of this groaning creation as it now is, and the 7th 1000 would be a millennium of glory, is deeply rooted in the faith of the church from its earliest history; and although not directly affirmed in holy Scripture, it seems to be indirectly supported by much evidence. But in reckoning from man's creation, we are including time which does not belong to the "natural man." Adam was a figure of him that was to come, (Rom. 5: 14:) not being born of woman, he was not a natural man, but a figure of a spiritual or resurrected man.

That which is spiritual is not first, is true; but that which is natural; and yet the free woman system, though barren, precedes that of the bondwoman; Sarai was before Hagar. So Paradise, or the spiritual man condition, preceded the natural man condition. "The son of the bondwoman is born after the flesh," (Gal 4: 23, R. V.). Thus the unfallen Adam, brought forth from the earth, —as will be the resurrected man, when the earth shall be made to bring forth, and a nation be born at once,—cannot be reckoned with the natural man. Hence, the measure of the natural, which

precedes the spiritual; is from Paradise lost, to Paradise restored.

Right here let me call attention again to the great feature in the development of sons of God, by which the free woman covenant is builded by and through the bondwoman, (see Gen. 16: 2, margin.) The free woman, or covenant of promise, (Gal. 4: 24;) is the resurrection covenant, Paradise restored; a "restitution of all things," the first dominion, lost in Adam, restored in Christ; and of which the gospel is the good news. The Adam was born from the earth; and "every seed must bring forth after its kind." The Eden system must therefore remain barren, until by or through the bondwoman, the seed to build the free woman should be planted;—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Hence, when the free woman, the Eden system, put away for a little moment, is restored; Isa. 54, will have its glorious fulfilment: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord." Read the whole chapter, where she breaks forth on the right hand and on the left; her foundation laid with sapphires, her windows of agates, her gates of carbuncles, and all her borders of pleasant stones. Read of the final gathering about the camp of the saints, as in Rev. 20: 9; "they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake." Surely this free woman



is Jerusalam that is free, the mother of us all.

More are the children of the desolate, than the children of the married wife. The bondwoman, though continuing for 6000 years, never had but a small family; since her children die almost as fast as they are born; while the free woman will lose but comparatively few. Hence, as all that die in Adam, will be made alive in Christ, the tent of the free woman must be greatly enlarged.

Granting that from Paradise lost, to Paradise restored, is to measure 6000 years, as seems to be the general teaching of Scripture; we are still left without definite instruction as to where to begin the 6000 years. The unfallen Adam is a "figure of him that was to come;" but is no part of the natural man history, since he was not born of woman, and hence not a son of the bondwoman until born of the covenant of bondage.

Chronology begins thus, Adam lived a hundred and thirty years and begat, in his own likeness, Seth, (Gen, 5: 3.) Thus beginning at his creation. The question then for us to determine in order to find the measure of the unmixed natural man condition is, how long did Adam live before the fall?

It may appear to be an impossible task, as no such measurement is given in the Adamic record. But we need not be discouraged when we remember that many things in Scripture are revealed in types, figures, and allegory; and only in that way. Adam was a figure of him that was to come; hence we may expect the antitype to accurately correspond with the type. Christ was alone, a deep sleep came upon him, and his side was opened

before his espoused, the church, bone of his bones, and flesh of his flesh, was organized. And in all types fulfilled in "Christ after the flesh," where time is an element, there was a LITERAL fulfilment. The passover lamb was to be taken up on the tenth day of the first month, and kept until the evening of the fourteenth; five days. "And Jesus six days before the passover came to Bethany, and they made him a supper," and Mary anointed him for his burial; and the next day he rode into Jerusalem to be offered as our passover; (see John 12: 1–12.) Thus the five days were fulfilled. As Isaac, (another type,) was given up to death by Abraham, from whence he received him in a figure; he must go a three days' journey to complete the sacrifice. Jonah was another type.

The prophetic periods have all been fulfilled in connection with this movement of going out to meet the Bridegroom in perfect harmony with the movement; and form a complete diagram making a perfect counterpart to that of the ending of the Mosaic age, as can be seen on page 207.

As the measure of the natural man, the son of the bondwoman, begins, not at the creation, but at the fall of man; and all types of Christ where there was time measurements, have been literally fulfilled; it is at least a fair assumption that the measure of the antitype, was the measure of the type in this case also. That as Christ was alone for 33 1-2 years, in the fallen man nature; so Adam was alone an equal period in the unfallen condition.—Restitution being the reverse of the fall. —Adam being alone until his side was opened, and his wife was organized.



Beginning the 6000, 33 years later; and instead of ending in the autumn of A. D. 1873; as when measuring from man's creation, they will end in 1906; or adding 33 1-2 years, in the spring of 1907. In this case the 6000, doubtless, measures from the time the kingdom and dominion was lost by the first man, until restored to the second man.

If there is to be 6000 years of the groaning creation to precede a 7th thousand of the reign of Christ, surely it must measure from the fall, and not from the creation. And that Bible chronology was so arranged that this almost self-evident fact should be recognized only when it becomes of use to us, is characteristic of all Scripture truth. The 6000 should end before the end of the times of the Gentiles; since the kingdom is set up IN the days of these kings; and IT shall break in pieces and consume all these kingdoms. And this present arrangement is a necessity, in order to complete the diagram of the ending of the age in harmony with that of the Jewish age, as we shall see.

"And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2: 50; or R. V. In my Father's house?) This occurs when Jesus was twelve yrs. old. This one and only reference to his mission, prior to his baptism gives it special emphasis; for it is associated with a definite measurement, and the fact that Jesus entered the temple and began his Father's work, when twelve years of age; was not revealed without a purpose, for we know that all Scripture is given that the man of God may be perfected, etc.; hence, an important truth is concealed in that revelation beyond the mere fact; as

that is of no importance to the gospel church. It is now, however, a landmark necessary for completing the diagram, and we believe, is to mark the beginning of the work of Christ, in laying the foundation of the Lord's spiritual house.

DIAGRAM OF THE ENDING OF THE JEWISH AND GOSPEL AGES.

| | | | |
|---|---|---|---|
| Jerusalem destroyed A. D. 70. | | 1290 days from 1844. | ended in (1844. |
| 34 | | 34 | 1878, autumn. |
| 3 1-2 | A. D. 36, aut. | 3 1-2 | 1882, spring. |
| 3 1-2 | from bap. | 3 1-2 | 1885, autumn. |
| 18 | | 18 | 1903, spring. |
| 12 | from birth. | 12 | 1915, autumn. |
| Birth of Jesus. | | | End of Gentile "times." |
| Total, 71 years. | | 71 years total. | |

From the birth of Jesus, 12 years and 18 years reach to his baptism. The first 3 1-2, to his crucifixion; and the second, to the end of the seventieth, or last "week," at the middle of which he "caused the sacrifice and oblation to cease," by "nailing the ordinances to the cross."

—"Seventy weeks" were determined upon that people; and Christ was cut off in the middle of the last "week" of 7 years; hence, 3 1-2 years of special favor was still due to Daniel's people, after the crucifixion. This explains why it was ordained that in preaching the gospel, they were to begin at Jerusalem; and why Gentiles were not "granted repentance unto life," until it finally reached Cornelius the first Gentile, at the end, as is supposed, of the seventieth "week."



These various divisions from the birth of Jesus to the destruction of Jerusalem; cover the time required for ending the Jewish age and dispensation; the age, ending at the crucifixion; the dispensation, at the destruction of their polity.

The ending of the gospel age and dispensation, or Gentile polity, measures the same, or 71 years. And according to the various prophetic periods, is divided in precisely the same way; only in reverse order. This reverse order, being the most wonderful feature of the diagram.

Until the "cry" at midnight—1878,—we tried to find PARALLELS, between the ending of the Jewish and gospel ages, with very poor success. But after that, after the foolish virgins left the movement; and the new supply of oil, (the faith once delivered to the saints,) began to be restored; the diagram began to take a new form. And finally, by the spring of 1882, every prophetic measurement had developed to its ultimate completeness, with the following result.—When I say, every one, the 12 years, marking the BEGINNING of the work of Jesus; and its corresponding one at A. D. 1903, are exceptions.—The 1290 "days" of Dan. 12: began in A. D. 554, when the last battle had completely broken the Gothic power in the previous autumn, and the papacy became finally and fully seated in Rome. Then, from the time the abomination that maketh desolate was set up, there shall be 1290 days; blessed is he that waiteth, etc. This 1290 day-years reaches to the tarrying, or waiting time; i. e. to 1844, and marks the beginning of the second half of the diagram; from which time the Bridegroom tarried; and while he tarri-

ed, they ALL slumbered and slept until the cry at midnight; then trimmed their lamps; and in the autumn of 1878, with the replenishing of their lamps, the next phase of this closing movement of the gospel age began.

From the autumn of 1844 to the autumn of 1878, (when THE faith began to be restored,) was 34 years. The light beginning to shine by exposing the false dogma of Vicarious Punishment, commencing with the August HERALD of that year; from which, until the spring of 1882, a period of just 3 1-2 years, THE faith, as we now hold it, was restored. The spring of 1882 being marked by the ending of the Jubilee cycle of 2500 years from the last typical jubilee, occurring 13 years before the Babylonian captivity. Which period ended with 1881, and hence, in the spring of '82.

Then a second period of 3 1-2 years is designated by the DOUBLE of Zion's warfare, or two dispensation argument. The two parts, the first one being on the Jewish church, and the other on the Gentile church, measuring 1849 years each; one from the death of Jacob, where the twelve tribes are first recognized, to the end of the "seventy weeks" of Dan. 9: determined on that people as the time during which he would show them favor, as per Jer. 16: 13; see also verse 18. This half ended in the autumn of A. D. 36; when God ceased to show favor, special favor to the first house of Israel. From that to the autumn of 1885, is another 1849 years.—The second half of Zion's warfare, or appointed time. (see Isa. 40: 2, mar.) Then from that, to the autumn of 1915, when the "Times of the Gentiles end," is 30 years.



This 30 years being the counterpart to the 30, from the birth of Jesus to his baptism, completes the second half of the diagram. But now, we find good Scriptual ground for another division making this 30 years into the two periods of 18 and 12.

Right here let me say,—This second half of the diagram was not a studied arrangement; 1844, 1878, 1882, 1885, and 1915, were arrived at by independent arguments, holding, apparently, no necessary relation one to the other. These arguments were re-adjusted and fully developed from their crude condition as we had held them prior, and up to the autumn of 1878, while we were trying to arrange a system of PARALLELS for the ending of the two ages. Each and all of these dates, as above, were determined each on its own merit; independent of any idea as to what relation they sustained to the ending of the Jewish age. We had given up the idea of parallels between them; that idea was only entertained while we all slumbered and slept. But these chronoloical and prophetic arguments, were worked out on their merit; one at a time. And where each one in succession ended, we expecting deliverance; first, in the spring of '82; and again in the autumn of '85. We had not tried to arrange a complete diagram as it now stands, until after the '82 time had passed: then in July, 1882, this diagram was formed; and the discovery was made that it formed a complete arrangement, like that of the ending of the Jewish age, autumn to autumn, and spring to spring, only that it was in reverse order; the first period of the one, corresponding to the last measurement of the other, and so on. Explained by the fact

that the events connected with the one, were associated with the going in of our High Priest to make the atonement; the other, with his coming out; the last step in going in, being of necessity the first in coming out, thus reversing their order.

The new reader may imagine, but cannot fully appreciate the effect this discovery produced on all then in the movement. Every point in one being an exact counterpart of the other, and yet in reverse order. Not one chance in many millions exists that such a result could be accidental, and yet these prophetic measurements took on that exact arrangement, unpremeditated, and with no design on our part. We simply found that when those arguments were complete, each one by itself; and placed side by side with those measurements of the Jewish age, that the counterpart was a reality.—These statements can be verified by referring to the HERALDS of those dates.

The arguments themselves were strong enough each in turn, to rest our faith upon as they came out; but when all complete, and they took their place in the diagram, we felt as though they were irresistible. And although we cannot now give these complete arguments as then given, we may do so at another time; being confident that they can, one and all be maintained against the world. And we all feel that until this diagram can be shaken, (which nothing but time can do,) our faith in this movement remains invulnerable.

Instead of weakening, by this present advanced step, our whole position is, if possible, made many times stronger than ever before. The date at which Jesus began to associate himself with his



Father's house, stands out as a clearly revealed landmark in connection with the other events and divisions of the 71 years during which the Jewish polity was being brought to an end. And notwithstanding it has been hitherto ignored as an event of no special importance, an inspired statement of no profit to the "man of God;" we are now learning that it forms one of the most important features without which the diagram of the ending of the present Gentile polity would be so deficient that, instead of walking in the light, children of the day, we should be left to grope in darkness, where we have the promise that "the wise shall understand."

The character of the events associated with the divisions of the diagram thus far, has been that of complete correspondence. Thus:—The 34 yrs. from the end of the 70 "weeks," in the autumn of A. D. 36, to the destruction of Jerusalem, in the autumn of A. D. 70; was only a waiting for a coming event. So the 34 years from the autumn of 1844, to that of 1878, while they all slumbered and slept; was merely a waiting for the next phase of the movement, that of the 3 1-2 years for a restoring of THE faith. While the corresponding 3 1-2 years on the other half of the diagram, was for confirming the faith, (see Heb. 2 : 3.) Then from the spring of '82, to the autumn of '85, when the gospel age ended—as we have to claim,—we entered the guest chamber, and the man without a wedding garment was cast into outer darkness. (Matt. 22 : 11.) This 3 1-2 years corresponding to that in which the Jewish age was brought to an end. Then the 30 years from the autumn of

1885, to that of 1915, corresponds to that from the birth of Jesus to his baptism. This is as the diagram has stood till the present time; but now we have learned to make two periods of this 30 yrs.

Before investigating any further, this late addition to the diagram, it may be well to re-state for the benefit of new readers, our reasons for claiming that the gospel age ended in the autumn of 1885. Or what is equivalent, that the second half of Zion's appointed time, or warfare, ended there. The exact time, of course, is determined by the two dispensation, or DOUBLE nature of Zion's warfare; divided equally between the Jewish and Gentile churches, both of which are to be represented in the New Jerusalem church As before stated, the measure of the twelve tribes, from the death of Jacob to the end of the "seventy weeks determined" on them; which ended 3 1-2 years after the crucifixion, or in the autumn of A. D. 36; was 1849 years. From which another 1849 years ended in the autumn of 1885. And according to Isa. 40: 2, Zion's warfare, which embraces that of both the houses of Israel, ended there.

What is Zion's warfare? It is truth against error, I answer; error, not in the world, but in the church itself, tares among the wheat. "We war not against flesh and blood, but against wicked spirits in heavenly places." From 1878, to 1885, THE faith as it is in Jesus, was restored, and confirmed. The gospel preached to Abraham, also in types and figures to Israel; the restitution faith spoken of by all the holy prophets since the world began, was fully restored; all error being eliminated; if this is true, Zion's warfare was ended.



Granting this, and what follows? not that there may not be a remnant according to the election of grace, yet to come in; but it does follow that the nominal church, the second house, is left desolate, spewed out of his mouth; even as was the Jewish church at that corresponding time. It also follows that the Holy Spirit is no longer with the nominal church for the conversion of sinners. That in fact, they are as dead as was the Jewish church, after the seventy weeks determined on them, were ended. They kept up their forms of worship until destroyed; as, doubtless will this second house; but it is only the dead burying their dead.

Assuming then, that Adam was alone 33 1-2 years, as was he of whom he was a figure; measuring from dominion lost until restored, the 6000, instead of ending in 1873, will end in the spring of 1907; when the kingdom under Christ, which is to "break in pieces and consume all these kingdoms," should be set up. But before the kingdom is organized, there is time required for preliminaries. Elijah must first come with a message to christendom, then be hidden for a season; —in the sea of glass condition, we believe; or in another figure, under the apple tree.—Altogether requiring 3 or 3 1-2 years. Then, having overcome, there remains the High Priest washing, (where we reach the tree of life.) Then, being "with the Lamb on mount Zion," the three messages of Rev. 14: 6–12; are to follow, before the "stone" shall smite the image, and grind it to powder. Seven years for the accomplishment of all this does not seem too long. That after this corruption puts

on incorruption, there is to be a period of seven years for the developnent of the body of Christ, appears to be supported by quite an array of evidence. Noah knew seven days before the flood came; and in nearly all these measurements a day represents a year. Then the law, of which every jot must be fulfilled, required seven days for cleansing from contact with a dead body, (see Num. 19: 11, and onward.) All types referring to the sufferings of Christ, even up to Pentecost, were fulfilled on literal time, as we have seen; while those connected with the glory that should follow, are fulfilled on prophetic time. Hence, "the prophets searched dilligently to know what "or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow, (1 Peter, 1 : 11.)

We are now defiled by 'the body of this death,' and the cleansing process cannot begin until contact with this corruption ceases. Hence, it is after the change, that the seven days, or years of cleansing must be fulfilled. Then again, seven days cleansing was required on the birth of a man child. Hence, we may well expect seven years to intervene, after the change, and before we are prepared to take our seat with Christ in his throne.

In the diagram, measuring from the fall of man, (as proposed,) the 6000 years, instead of ending in the autumn of 1873, as from the creation; will reach to the spring of 1907. A measure, as is supposed, reaching from the loss of dominion by the first man, until restored to the second man; who is to reign on the earth a 1000 years; his kingdom



to be "set up IN the days of these kings." Now deduct 7 years, and we reach the spring of 1900, for the beginning of the 7 years of cleansing; the time when we shall be delivered from this body of death.

THE SEVEN YEARS, AND HOW DIVIDED.

The 30 years from 1885. Au. are divided thus: from next Spr. to the counterpart of Jesus entering the temple, is 3 years. 17 1-2— 1900 Spr, to 1903, Spr. Then 4 years to spring of 1907. The 6000— to 1907, Spr.

Times of Gentiles end in 1915, Au.

It was at the spring passover, that Jesus was 12 years old, and entering into the temple began his Father's work. Being born in the autumn, he must have been twelve, the previous autumn, or he would not, on entering the temple, have been twelve years old. Hence, from that to his baptism was only 17 1-2 years. Now on the chronological measurement, 6000 years from the creation ended in the autumn of 1873; but allowing 33 1-2 years before the fall, the six thousand from the fall end in the spring of 1907. At which time we believe the God of heaven will set up the "stone" kingdom. Seven years back, (the seven years for the development of the body of overcomers.) brings us to the spring of 1900; while 17 1-2 years from the autumn of 1885, reaches to the spring of 1903, when as the counterpart to his first coming to the Jewish temple, he should visit the spiritual house. And as he does not come to us until after we overcome, at the end of the hidden condition; the three years for the hiding of the Elijah fills the

time, before he comes to his temple in 1903.

Elijah was hidden about THREE years, (not three and a half, (see 1 Kings: 18: 1.) The rain was withheld for three years and six months, (James 5: 17; Luke 4: 25;) but there may have been six months without rain before he came.

The preceding part of the diagram has been so accurately fulfilled that we may safely rest our faith on an equally accurate fulfilment of this last feature. It may be said, granting that the spring of 1903 is the counterpart to the entrance of Jesus into the temple; and that he will come to the spiritual house, in harmony with that; still no prophetic period marks the spring of next year, as the time when we shall put on incorruption. This is true; but as we are, on very good evidence, assuming that six thousand years from the time Adam lost dominion will end 33 1-2 years from the autumn of 1873; or in the spring of 1907; we have all the strength of whatever evidence there may be that seven years will be required in perfecting the "man child," before it is caught up to God and his throne. And when six thousand years from the lost dominion ends, the thousand years reign of Christ should begin. [And as this kingdom set up by the God of heaven, is IN the days of these Gentile kingdoms, it must be set up before their times end. Hence, in the near future.]

The autumn of 1878, the beginning of the 3 1-2 years for the restoring of the faith, was unmarked by any prophetic period. The spring of '82 was clearly defined by the Jubilee argument; and during the 3 1-2 years, we had no conception of what was going on, or of the diagram. We were simply looking to the END of '81, (the spring of '82,) for deliverance. And not until the faith was restored, did the diagram develop. THEN we saw that the 3 1-2 years then passed, was the exact time during which what had occurred, should occur, to agree with its counterpart in the Jewish half of the diagram. During the first 3 1-2 years then, the spirit of the law and prophets made void by their traditions, was restored. What should be its counterpart under the gospel, if not the restoring of the restitution faith, made void by traditions?



Thus far, every feature of the diagram has had a complete fulfilment. Why was the restoring of the faith fulfilled at just that time and place in the diagram? why not have been a year or two later, or earlier? Why was it 34 years from 1844, where the thousand, two hundred and ninety days of Dan. 12: ended, and the waiting began; that this work began? WE did not arrange it on purpose to make it correspond with the 34 years on the Jewish diagram. Why was the argument on Zion's warfare, showing that it ended in the autumn of 1885, so arranged as to make an exact counterpart to the next 3 1-2 years on the Jewish side, ending with their seventy weeks? And why do the times of the Gentiles end in 1915; making another 71 years, with all its divisions, and the characteristics of its divisions, an exact counterpart to that at the ending of the Jewish age. And finally, how does it happen to cover this entire movement at the ending of the gospel age beginning at the tarrying of the Bridegroom?—It does not cover the previous 4 years of the first go-

ing forth, from August, 1840; because it must begin with the waiting time,—And being connected with the return of Christ, how does it happen that all things are in the reverse order? Surely all these things cannot be the result of accident.

What then shall we think of this one last feature, his first entrance into the temple? as definitely marked as was his baptism. If there is any relation between the ending of the two dispensations, why ignore this one in which the 30 years is so distinctly divided? He is coming to his temple, and coming to cleanse it; to "purify the sons of Levi." And the law requires that we shall be sprinkled with living water on the third day, and on the seventh. The kingdom must be set up before the times of the Gentiles end; and the 6000 years must end, before the thousand years reign of Christ begins. And the wise virgins have the light from their replenished lamps to light them to the end of their pathway.

Christ does not come to us, (the house of God,) until brought forth under the "apple tree," where having overcome, he will raise us up to his own plane of AONIAN life. Having first, prepared us, by the cleansing, and High Priest washing, so that when the kingdom is set up in the spring of 1907, we can take our seat with him in his throne.

From next spring to that of 1903, is three yrs. and the seven days for cleansing from a dead body was to be divided thus; they were to be sprinkled with living water on the third day, and on the seventh day, (Num. 19: 19.) The spring of 1903 completes the third day, and makes the counterpart to his going to his Father's house, when 12



years old. And it was also "in the third year," in the Elijah type, that he was commanded to show himself. Thus the following arrangement appears to be complete. The coming of Elijah, (the Christ body. who is to restore all things,) in the spring of 1900; then, after a quick message to this second house of Israel, they are hidden during the remainder of the three years. This hiding of Elijah synchronizing with the "sea of glass" condition, of these who escape the things that are coming on the earth, and stand before the Son of man, (Luke 21: 36.) Also synchronizing with the time of temptation under "the apple tree," where the resurrection covenant our mother, brings us forth; when, after we overcome, our Beloved comes to us. "The Bridegroom came, and they that were ready went in with him to the marriage feast." This occurring in the spring of 1903, being our first meeting with him, and seeing him as he is; in other words, his first coming to his house, "whose house are ye, if ye hold fast," etc.; this being the third day after being delivered from the body of this death, it is then we receive the first sprinkling with the water of life. This being the virgin church, not yet endued with power, or seated with Christ in his throne. The kingdom not being set up until four years later, or the spring of 1907; when the 6000 years measuring from dominion lost, until restored, will be consummated.

We have long maintained that no prophetic period marks the time when Christ will come; and yet the promise is, "the wise shall understand."

Whether we now have the true order of events or not, there remains the certainty that every one

of these things will be fulfilled. On his return, he will enter his Father's house; and his prayer will be answered; "That they may be one; even as we are one; I in them, and Thou in me."

The cleansing from this body of death will have a fulfilment in accordance with the law, which is a shadow of good things to come. And it is easier for heaven and earth to pass, than one jot of the law until all be fulfilled. The kingdom is to be set up, and given to the people of the saints of the Most High, before the times of the Gentiles end; and hence, not very far in the future. And it is at least a reasonable expectation, that 6000 years of the groaning creation precedes the 1000 years reign of Christ and his saints; and that it began, not at the creation, but at the fall of man.

Never before in this movement, have we seen the light shining on so many points at one time. We have expected deliverance at each and every stage of the movement, from '44, down; and only learned, after the time passed, that our expectation was premature. And had we not recognized the fact that this movement was to be carried out to its completion; we should certainly have been discouraged, and fainted by the way, at the many disappointments. But after each disappointment an advance of light would enable us to see that it was not the end of the journey, but only another stage that had been fulfilled; without in any degree weakening, but on the contrary adding strength to the whole position. Thus, during the entire movement we have been led, step by step, always expecting the point to which we were approaching was that which would bring deliverance,



until it was passed; THEN we saw that it was only another fulfilment, or landmark giving additional assurance that we were on the direct road. Under these circumstances, how could we be discouraged or give up? the prize for which we run is too great after putting our hand to the plow, to look back.

Now I want every one to appreciate the advantage in recognizing this for what it is; a prophetic movement. If it had not been such, but only spasmotic efforts to learn when the Lord would come; and after each disappointment obliged to give up past applications of prophecy as mistakes; then start in anew, hoping we had it right this time; how COULD we have endured to the end?

Those interested in this or that argument; in the broadness of the plan; the beauty and consistency of this interpretation or that; but fail to comprehend the unity of the movement; fail entirely to see its prophetic character, and the many fulfilments connected with the ending of the age.

These surely have not yet come to the full unity of the faith; and the knowledge of the Son of God. And hence, have not on the wedding garment; the faith that is counted for righteousness; the fine linen, clean and white.

The Lord's house, built of "living stones;" is necessarily built of overcomers. And he that finishes the house, is to lay the foundation, (see Zach. 4: 9,) where Zerubbabel is a type of Christ. We have supposed that the putting on incorruption, would be laying the foundation; but it is more than merely resurrected men who will constitute that house. The first High Priest washing, was the foundation of this typical gospel house; hence

we now understand that the final "washing" of his flesh, his resurrected flesh, will be the foundational work with this latter house that is to be filled with glory.

The 33 1-2 years in which Christ was alone, was prior to his resurrection. After that, while washing his flesh, during that forty days, he was not alone. Then he left his espoused to herself and went away. Applied to the Adam type it gives forty days in which the woman could have been with Adam, then left to herself, she was overcome.

To me, the outlook is wonderfully strengthening to my faith. The fact that the diagram is at last, full and complete. The time that Christ began the work in his Father's house, should have its counterpart here, to mark the beginning of his work with the spiritual house. And opening up the three points, covering seven years, in which so much is to transpire; and so many types fulfilled; things that we know must be fulfilled before the kingdom is set up; imparts a blaze of light on things which have hitherto been shrouded in darkness; things that cover just what we now require to enable us to walk in the light, as we approach the end of our journey.

The points to which we are now coming differ from all other definite time arguments to which we have looked. In the past, we have expected at every definite point to which we have come, things that were not due; and such expectation has been the cause of our disappointments. In 1844, we looked for every thing connected with the ending of the age, all at one and the same time. The main argument was the 2300 days of



Dan. 8: we claimed that the "seventy weeks" determined on Daniel's people, as explained by Gabriel in chap. 9, belonged to the vision of chap. 8; the beginning of the "days." That the 490, reached to the crucifixion, in A. D. 33. The remaining 1810 years would therefore, reach to the consummation. The argument was simple, and had wonderful power. It is true, we did not see all the finer points, and that the seventy weeks did not end until 3 1-2 years after the crucifixion; still the '43–4 movement was based mainly on that argument; and marked the beginning of the waiting, from where the 1290 days ended, and the diagram,—then in the womb of the future,—the counterpart ~~as~~ that of the ending of the Jewish age began to form. Our disappointment was the result, not of a mistake as to time; but of looking for what was not due. It reads, "Unto 2300 days, then shall the sanctuary (qodesh, or holy city) be cleansed. "Know ye not that YE are the sanctuary of God"? It was then and there, at the end of those "days," the cleansing of the sanctuary began, in the renouncing of that doctrine of devils, Natural immortality; thou shalt NOT surely die.

What was promised came at the end of the days, what we expected, did not come, and if it had how unprepared it would have found us. Perhaps with some of us our garments are even yet "spotted with the flesh." If we had known what was before us, this diagram, marking every step of the long journey, yet to be fulfilled; how our hearts would have failed us. But He that worketh all things after the counsel of his will, knew, better than we, the kind of experience we needed.

So at every stage of the movement, as the diagram, and the events which marked it, have been in process of fulfilment; we have expected what we wanted, in place of what was promised; and of course, have been more or less disappointed; but during the past twenty years, since the new supply of "oil," the diagram has been taking form and the movement has accumulated strength by recognized fulfilments, in spite of disappointments, caused by the reasons already asigned.

Now, the point to which we look for the coming of Christ, the spring of 1903; unlike any previous date, is what the diagram calls for. In every other argument associated with the diagram, '44, '78, '82, and '85; we were right in the definite point of time, but mistaken in the character of the event. We purpose during the coming year to give these chronological and prophetic arguments revised and complete. We had supposed the diagram was complete with division marked by the 1885 argument; leaving an unbroken 30 years to the end of the times of the Gentiles. And if so, we had no further use for it; definite time, in this movement having served its purpose, as we supposed. But this last division, (the 12, and 18 years,) is letting in a flood of light that has restored the time argument and diagram to more than their former interest and power; and we fully believe, will enable us to walk, with no faltering step, clear to a seat with Christ in his throne.

Thus instead of disjointed efforts, this movement, in which the diagram of the ending of the age is being completed, goes on like a mountain stream, gathering strength as it flows; interuptions only adding to its volume of evidence until the seeming obstruction giving way, the swollen torrent sweeps on until now it looks as if nothing but the broad ocean of the water of life on the resurrection shore can stay its progress.



The 1335 days of Dan. 12: have never held a place in the diagram. Of course, we looked for deliverance in 1889, where they ended. But, as our readers know, the Septuagint version gives a different reading that prolongs the days indefinitely; even as the answer to the question of verse 6, leaves the exact time, unanswered. Verse 10 giving the only satisfaction that prophet or angel could obtain. (See also 1 Peter 1: 11, 12.)

The blessing for those who came WAITING to the end of those 1335 days was, that their ears heard, and their eyes saw, "that which eye had not seen nor ear heard, nor the heart of man conceived, of what God hath preparred for them that love him. Things prophets and holy men of old had desired to see and hear, but died without the sight

## BIBLE CHRONOLOGY.

In following numbers of the HERALD, I purpose to again give the prophetic arguments, all of which have a direct bearing on the present position, as the diagram is the outcome. As these arguments have not been given for many years; and the present grand position cannot be appreciated independent of them; while many of our readers have never heard or understood them, we believe their publication in a more connected and condensed form, will greatly strengthen the household.

They are, of course, based on the chronology; hence, if we would guard against leaving an ambushed enemy in the rear, to cut off suplies; it is necessary to have the chronology well fortified.

We will endeavor, then from the start, to build on the Rock; taking nothing for granted without Bible authority.

Adam lived a hundred and thirty years and begat Seth;—turn to Genesis 5: 3; with pencil and paper, and follow on for yourself, adding up the figures to the end; if you would make the chronology your own. 130; mark it down.

Now put under it, 105; the time Seth lived before he begat Enos, (verse six.) Go on adding to this coumn of figures to the 182 years of Lamech, (verse 28.) You will notice that the entire life of each patriarch is no part of chronology; but only the line of figures you are making.

At the birth of Noah, there is a change. Turn now to chap. 8: 13, and you will see that the flood ended the very day that Noah was six hundred years old. Add that to your column of figures, and you will find that from the creation of Adam to the end of the flood was 1656 years.

Now turn to chap. 11: 10. Shem begat Arphaxad two years after the flood. Begin another column with this two years. Then add 35, (vrs. 12.) go on as before, to Nahor, (verse 24;) adding his 29 years to birth of Terah. Now another change, add 205 years, the entire age of Terah, (see last verse.) Add up your column, and from the flood to the death of Terah, will show a total of 427 yrs.

Here some people think they find a dificulty; but they make it for themselves. They try to figure



from the birth of Abram, assuming from verse 26, that the three sons of Terah were all begotten by him, when seventy years old, triplets; or if not, that because named first, Abram must have been the oldest. But such was not the case, as Abram was only 75 years old when his father died. See Gen. 12: 4, and Acts 7: 4, R. V. Abram was seventy and five years old when he departed out of Haran. And in Acts, Then came he out of the land of the Chaldeans and dwelt in Haran; and from thence, when his father was dead, God removed him into this land wherein ye now dwell. —The old version calls Haran, Charran; corrected, however, in the R. V.—

The next period of 430 years, is from the call of Abram, to the going out of Egypt. This also is unquestionable, by Bible scholars; whatever others may do. The covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disanul that it should make the promise of none effect." (Gal. 3. 17.) This period was fulfilled on the very day that Israel went out of Egypt; (see Exo. 12: 41.)

This covenant referred to, was the promise of the land made to Abram,—"Unto thy seed, will I give this land,"—when he came from Haran, at the death of his father, as we have seen; when he was seventy five years old, (see Gen. 12: 4, 7;) that promise referring to Christ, (Gal. 3: 16.) confirmed of God in Christ, by death and resurrection. That this promise was the covenant, see Ps. 105: 8–11;—notice the words of the covenant,—"Saying, Unto thee will I give the land of Canaan."

Thus far, or until the very day they left Egypt, we have the time, absolute and beyond question, Then 46 years to division of the land. This is arrived at thus: From sending the spies to division of land was forty five years, (Josh. 14: 7, 10.) The spies were sent from Paran, (Num. 13: 3; it was the twentieth day of the second month of the second year after leaving Egypt, that they started for the wilderness of Paran, (Num. 10: 11, 12;) after sending the spies from Kadesh-barnea, in Paran; it was thirty eight years before they passed the coast of Moab, Moses being yet alive, (Deut. 2: 14, 18.) Hence, it was only a fraction over 1 year to add to Caleb's forty five years.

Now we come to disputed ground. From division of land to Samuel, or rather to Saul, was 450 years, as we maintain; while nearly all chronological writers call it three hundred and fifty. Bowen, and one or two other standard chronologists, excepted. Bowen, however, seems to rely mainly on Acts 13: 20, to prove that it was FOUR hundred and fifty; which is a little indefinite. Still THREE hundred and fifty, makes Paul's statement a very loose one. While investigating Bible chronology in the British Museum Library, and also the Aster Library of New York, in 1859, and '60; I was not satisfied with the proof on this four hundred and fifty years, as Bowen had left it; especially as those who hold that it was only THREE hundred and fifty,—like that of Usher's chronology, put in the margin of our Bibles,—have what they think it good evidence, in 1 Kings 6: 1; to which statement WE, on the other side of the question, have to take exception; the Bible, of course, being our



only authority, you and I have access to all the data or facts within reach of any chronological student, and need no more to submit to their dictum in chronology, than in theology.

When we say, the Bible is our only guide, prior to the Persian historic era; we except such men as Dimbleby of England, and Totten of America. Their chronological tower of Bable, is already demolished by Time. "The times of the Gentiles," according to Dimbleby's chronology ended in 1897; and by Totten's, they end this year, 1899.

The God of heaven has not yet set up the kingdom, to be set up IN the days, (times) of these Gentile kings, nor has Jerusalen, 'the holy city,' neither old Jerusalem, ceased to be trodden under foot; hence, we may be sure the "times of the Gentiles" have not yet ended; even if their infallible system of computing time has to go.

According to 1 Kings 6: 1, it was only 480 years from the Exodus, to the fourth year of Solomon. That leaves only THREE hundred and fifty years for the Judges; thus: 46 to division of the land; then after the judges, 40 for Saul, (Acts 13: 21;) 40 for David, and 4 for Solomon; making a total of 130, to be subtracted from the 480. Now three hundred and fifty is not "about four hundred and fifty." But this is not the strongest evidence in favor of the longer period. In the book of Judges itself, is a chronology which I did not find in Bowen's, but searching it out for myself, I found NINETEEN periods of time; thirteen measuring the time that many judges judged Israel; and six periods while under their enemies; the nineteen periods making a total of 450 years, as in Acts 13.

To shorten this chronology as given in the book of Judges, sanctioned by Paul, one hundred yrs. is a task I would not like to undertake. It is easier to believe that a mistake of one figure, a 4 for a 5, occurs in Kings.—I cannot exhaust this subject at present for want of space; but other mistakes occur in Kings, directly opposed to both Jeremiah, and the Chronicles of the kings of Judah? to which we have referred in the past; and may do so again. For our present purpose, however, we shall be content with 450 years for the judges. Then 513 years for the kings; beginning with Saul, David, Solomon, etc. as they add up, in the Chronicles, to the end of the eleventh year of Zedekiah, "unto the carrying away of Jerusalem captive," (see Jer. 1 : 3.)

Then 70 years captivity, ending at the first yr. of Cyrus, B. C. 536. To which add A. D. 1872, and we have, 6000 years. But in the change from B. C. to A. D.; one year is lost, to correct which, and bring it into harmony with A. M. time; or time reckoned from creation unbroken, one year is added, which makes the 6000 end in 1873.

| | | |
|---|---|---|
| From creation of Adam to end of flood, | 1656 | yrs. |
| From flood to covenant with Abram, | 427 | " |
| From covenant to leaving Egypt, | 430 | " |
| To the division of the land, | 46 | " |
| Under the judges | 450 | " |
| Under the kings | 513 | " |
| Babylonian captivity, | 70 | " |
| To vulgar Christian era, | 536 | " |
| To autumn of | 1872 | " |
| Grand total, | 6000 | yrs. |



## THE DIAGRAM.

Jerusalem destroyed in A. D. 70. — The 1290 "days" ended in 1844.

| | | | |
|---|---|---|---|
| A. D. 70 aut. | The Abrahamic faith, or gospel of the kingdom was preached 3 1-2 yrs. to the Jew at the end of their age. So during the last 3 1-2 yrs. of Gentile age, the same gospel has been offered and rejected. | 1844, aut. | |
| 34 YEARS OF TARRYING FROM THE AUTUMN OF A. D. 36. | | 34 YEARS OF TARRYING TO THE AUTUMN OF 1878. | |
| Abrahamic FAITH 3 1-2 years. | | THE FAITH restored. 3 1-2 years. | |
| —A. D. 33— | | —1882— | |
| spirit of the LAW 3 1-2 years. | | Abrahamic —FAITH 3 1-2 years. | |
| —A. D. 30— | | —1885— | |
| 18 Jesus enters the Temple at 12— | | 18 Christ returns to his temple —IN 1903— Kingdom in— | 1900 7 1907 |

Birth of Jesus- — Times of Gentiles end in 1915.

Christ enters his temple in the spring of 1903. as the counterpart to his entrance when 12. He does not come, until after 3 years of trial under the "apple tree." And the kingdom is set up in 1907, at the end of the 6000 years. Thus there is 7 years for cleansing from this body of death.

## THE JEWISH MESSIAH.

Some of our readers do not yet seem to get a clear idea of the distinction between the teaching of Christ, and his official work. We have no other guide in the pathway to life, save the teaching of Christ. It was the Spirit of Christ that moved the prophets to write; (1 Pet. 1: 11.) The Spirit of Christ is the spirit of prophecy. It is his words that the Comforter is to bring to our remembrance. It was Christ that imparted THE faith once delivered to the saints; All things he had heard from his Father. But what he was sent to DO, or commanded others to whom he was sent, to DO, was in strict accord with the law, which if a man DO, he shall live by it. You try to do as he did; or try to do what he commanded others to do, and you make yourself a servant to the law; and are fallen from grace, (the gospel plane,) to that of the law, ordained unto life; but found to be unto death, because of the weakness of the flesh.

The law is spiritual and just, and all right; but YOU are not right, and cannot meet its demands. Christ was the end of the law FOR RIGHTEOUSNESS, to every one that believeth.—The end of what he himself had done and taught, for righteousness.—And every reader should know that apostolic instruction concerning the way of life, differs from that of "Christ after the flesh," as widely as the gospel of grace differs from law. If we worship in the name of the Christ after the flesh, that we are forbidden to know; our garments are still "spotted with the flesh."

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## END OF JEWISH AGE.—DIAGRAM.—END OF GOSPEL AGE.

Jerusalen destroyed A. D. 70,—Aut.

This prophetic movement began in August 1840: the waiting, in 1844,—Aut.

34 yrs.—to A. D. 36—Aut.

34 yrs.—from 1878—Aut.

—3 1-2 yrs. & 3 1-2 yrs.—

A. D. 33—Spring.

1882—Spring.

—3 1-2 yrs. & 3 1-2 yrs.—

Baptism—Aut.

1885—Aut.

18 years—Jesus entered the Temple at 12 yrs.—

18 years.—to 1903—when Jesus will return to his temple, 12 years prior to 1915.

—1900 to —1907. 7 years

These dates are fixed by the ending of the prophetic periods.

Birth of Jesus.

Times of Gentiles end in 1915.

For explanation see ii, iii, and iv th pages of the cover.

# THE DAILY, AND THE ABOMINATION THAT MAKETH DESOLATE.

## WHAT ARE THEY?

"And from the time the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days: Blessed is he that waiteth," etc. (Dan. 12:12.)

During the present Jewish eccleciastical year we purpose to give all the definite time arguments which terminate during "the time of the end;" (Dan; 11: 35, 40; and 12: 4, 9) This period here called "the TIME of the end," when many would run to and fro, and knowledge be increased; began, as we shall show, in 1798, at the end of the 1260 years during which the papal beast, "horn," or civil power, had control of "times and laws," (Dan. 7: 25.) We need not reiterate the well known facts of history to the intelligent reader, that the popes of Rome subdued three of the divisions of the old Roman empire, "plucked up three horns," and notwithstanding the States of the church, found on our old maps of Europe, have been wrested from them; the papacy, a mere image of its former self, still claims and wears the "tiara," or three crowns.

1260

From 538, to 1798, times and laws were given into the hands of that blasphemous power; then, at the end of that 1260 years, a republic was established in Rome; the judgement sat, on that power, and they took away its dominion; "to consume and to destroy it unto the end," (verse 26.) After that republic, papacy was restored, as the image of the old forty and two months beast, having some temporal power, but times and laws were taken out of its hands; and its dominion has certainly undergone a gradual consumption, until now, they have only the Vatican left.

These dates will be referred to again a little further on. In 538, the provinces of Italy declared in favor



of the papacy, from which time, times and laws were given into its hands; and yet it was not fully seated in Rome, and the Goths subdued, until 553–4, as we shall show. This 1260 years, beginning in 538, ended in 1798; while the 1290 years, beginning in 554, ended in 1844; but it is the shorter one that first ends, and marked the beginning of the "time of the end."

Our text was given in answer to a question which angels and prophets were vainly seeking a solution; (see 1 Peter 1: 10–12;) "What and what manner of time the spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." And we are still searching diligently to understand the answer to the question, "how long shall it be to the end of these wonders? having the advantage, however, over prophets, and angels, and even Christ himself,—Christ after the flesh,—see Mark 13: 32. The advantage, because we are now in the "time of the end," when the seal by which the Father reserved a knowledge of "times and seasons in his own power," is removed; and now we have the promise that part of the "ten virgins," not the foolish, but the wise shall understand these time measurements, just what neither Daniel, nor angels, indeed, what "none understood," (Dan. 8: 27.)

This knowledge does not come by superior power of comprehending mysteries with us, more than any living; but because the time of the end is come; many are running to and fro, and knowledge has increased during this present century as never before in human history; and the ending of the chronological and prophetic periods have now, during the TIME of the end, arranged themselves into a diagram from which combination the long sought answer to these questions may be read as in an open book.

The "daily," or continual,—it is never called sacrifice, that being a supplied word;—evidently refers to the Levitical order of worship, a continual round of ceremonial service. We say evidently, because in

chapter 8: 12, 13, we learn that the 2300 "days," cover both the daily, and the transgression of desolation. And in the explanation, (Dan. 9: 24,) seventy weeks or 490 years were determined on Daniel's people, leaving the other 1810 years to reach to the cleansing of the sanctuary, or holy place, (see Heb. 9:2,) Which we now know refers to the gospel church.

The seventy weeks ended, not at the crucifixion, but 3 1-2 years later; or in the autumn of A. D. 36. But the Jewish system of worship did not end until Jerusalem was destroyed. It is true that after Christ died their sacrifices were no longer acceptable to God, but the "continual," or round of ceremonies were maintained. If proof were needed, witness Pauls' going to Jerusalem, "after many years," (Acts 24: 17,) to be purified after the manner of the Jews, (see chap. 21: 24.) While in Dan. 11: 31, where the Roman arms are evidently referred to, "they shall pollute the sanctuary of strength, and take away the daily; and they shall place the abomination that maketh desolate."

Some have eroneously supposed that Christ took away the daily, because he "made the sacrifice and oblation to cease, in the half of the week. It is true, in God's sight, the "daily," was no longer an acceptable worship to him. But these time prophecies refer mainly to national events; not to spiritual things. Christ certainly did not pollute the sanctuary; and it reads, "they shall pollute the sanctuary of strength, and take away the daily, and they shall place the abomination that maketh desolate." Roman arms took away, or brought to an end, the Jewish polity at the destruction of Jerusalem; but did not set up that abomiation, as we shall show, until 554.

[In referring to this abomination, Jesus said it would stand in the holy place. [Under the gospel, the sanctuary, or holy place, is the church; "Know ye not that ye are the sanctuary of God"? and a Jew, and Judea has a hidden meaning; "let him that readeth, understand."] He that is a Jew outwardly is not a



Jew; nor is that made with hands, circumcision, neither is the Jerusalem of bondage or Palestine, the Judea or holy city of the new covenant. Read Rev. 3: 9, also Rev. 11: 2. But we will let spiritual things go for the present. and speak of historical facts.

The Jewish daily was taken away when their city and temple were destroyed by Roman arms. since their law permitted sacrificial worship only at Jerusalem. And Roman arms that took away the daily, long after that, placed the abomination that was to desolate the church. Too far apart, some may say; it looks as if both events were to be fulfilled at one and the same time. That is because they do not know that [in prophecy there is no perspective.] Read Isa. 61: 2, and Luke 4: 19, and see how Jesus divided the two parts of the one sentence at the word "and." If two thousand years could find room there; may not a little space be allowed in the fulfilment of these things?

This thousand two hundred and ninety days, evidently reaches to the beginning of the end; to a waiting time.—We do not say this because the idea is so beautifully in accord with what is to follow: but because the language fairly implies it.—It does mark, as we shall show, the beginning of the diagram measuring the movement that Christ said should mark the ending of the present Gentile age and polity, even as the birth of Jesus marked the beginning of the ending of the Jewish polity; consummated only at the destruction of their city and temple.

These two houses of Israel, the Jewish church and the gospel church, are similar in many features besides the wonderful correspondence in the measurements and character of the events in the ending of the two dispensations as brought out in the diagram. One was founded on twelve tribes; the other on twelve apostles. Each ending with an advent of Christ. Each being a resurrected people, in figure.—The Isaac race, born of a dead womb; the gospel church, buried with Christ in baptism, and raised, in figure, to newness of

life. Each being only a figure of the TRUE Israel, who are "children of God, being children of the resurrection," or free woman covenant. And although called Israel, or children of God, neither the one nor the other are so in fact; for in this, "God, who quickeneth the dead, is speaking of things that ARE NOT, as though they were." (See Rom. 4:17.)

The abomination that maketh desolate, standing in the holy place; or "where it ought not," (Mark 13:14;) is papacy, falsely claiming to be the true church. It is the woman of Rv. 17: first, because that name was written on her forehead; harlot churches, church and state organizations, the espoused of Christ married to the world, being the abominations of the earth; and she was both a harlot and the mother of harlots. She was in a pre-eminent degree, the one that has desolated the church; since she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." She is the papacy, because she is the only woman (church) that has been carried by the Roman beast, the "peoples, and multitudes, and nations, and tongues on which the harlot sitteth." She is also, in another place, called a "beast," because of her temporal sovereignty; being the horn of Dan. 7:8, that was to pluck up three horns of the ten-horned beast, and still wears its "tiara," or three-crowned hat, emblematic of the three horns, (divisions of the empire,) plucked up in establishing its temporal power.

The dragon, (imperial Rome,) was to give this papal beast, its power, and seat, (Rome,) and great authority, (Rev. 13:2.)—Papal Rome after a time, ruled the world, as truly as had imperial Rome.—Of the three horns plucked up, in establishing the temporal power of the popes, the Goths were the third. They were in possession of Rome, while Justinian, the emperor of what was left of the old Roman empire; called the "dragon;" was seated, not in Rome, the seat of empire; that was to be given to the papal beast; while Justinian had his seat at Constantinople. This was



the condition of things at the time the "abomination that maketh desolate" was to be "set up."

Bellisarius, the general of Justinian's forces, sent to accomplish this work, "entered Rome, Dec. 10, 536, and the City, after sixty years servitude, was delivered from the yoke of the barbarians." The Goths however, assembled in vast numbers for the defense of their country, and early in the spring besieged the city; which siege was maintained for one year and nine days," (Gibbon's Rome, London edition, 1834, p. 107.) "The Goth raised the siege of Rome, Mar. 538, and the Gothic army, lately so strong, was now reduced to the walls of Revenna, and some fortresses, destitute of mutual support. And the provinces of Italy declared in favor of the emperor"

Here, in 538, this little horn, having eyes like the eyes of man, (the confessional, by which they see the very thoughts and intents of the heart, of all their myriads of followers,) and a mouth speaking great words, (Dan. 7:24, 25,) had "time and laws given into its hands, for a time, times, and the dividing of time,—1260 years; that is, from 538, to 1798, when a republic was established in Rome. Times and laws were given into its hands, as head of the universal church both of the eastern and western Roman empire. And yet Justinian had not thus far succeeded in seating the papacy in Rome. The Goths re-captured Rome, and the struggle went on for fifteen years, during which time the city was taken and re-taken three different times.

Prior to 1878, while the virgins all slumbered and slept, we dated the setting up of that abomination, at 538; and our argument on the coming of the Lord AT MIDNIGHT, (still maintained by the foolish virgins,) was based on that assumption. But Gibbon goes on to show that not until 553, was the Gothic power finally subdued; then this third horn, being "plucked up by the roots," papacy held undisputed possession in Rome and the abomination that was to desolate the church,

and become drunken with the blood of the saints, was set up in the seat of the dragon. Those were troublesome times, and not until months after the final battle, bringing it to 554, was the work fully consummated.

"And from the time the daily shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

Under this abominable harlot power that was to be drunken with the blood of the saints, Jesus says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. And except those days should be shortened, there should be no flesh saved; but for the elect's sake those days shall be shortened." (Matt. 24: 21, 22.)

Fifty millions of martyrs, is the lowest estimate; others claim that it is nearer two hundred million; at all events, by the 14th century,—where the church of Sardis is referred to;—the true church was almost extinct; only a few names being left in Sardis. But God opened a door that no man could shut, for the church of Philadelphia, by the Luthern reformation; thus shortening those days of tribulation.

Who, knowing the terrible history of these "dark ages," can question that this tribulation under the "abomination of desolation spoken of by Daniel the prophet," fills the picture, as the "greatest that ever was since the beginning of the world?"—The time of trouble such as never was since there was a nation, of Dan. 12: is national trouble, angry nations; but not tribulation on the church; they are to be delivered, "every one found written in the book."

But we have another witness to these things. After the Roman arms, had taken away the daily, and placed the abomination that maketh desolate, Dan. 11: 31; God's people were to "fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; (the Lutharn reformation,) and some of them



shall fall, * * even to the time of the end, because it is yet for a time appointed," (verses 33, 35.) One who can see in this, no fulfilment of the prophecy of Daniel and Christ, must be blind indeed.

This abomination, "standing in the holy place, (whoso readeth let him understand;") was, in 534, by a decree of Justinian, declared Bishop of Rome, and head of the universal church; but not carried into effect till 538. "When therefore, ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," etc. One can understand this only when he can discern between the spirit and the letter; the inward, from the outward Jew; the holy place of the true tabernacle, from the figure of the true; and that Judea means the dwelling place of the Jew.

Having answered the questions at the beginning of this article; and applied the measure, we find that the thousand two hundred and ninety days reach to 1844. Now granting what we all know as a fact, that the end of this period marks the beginning of a waiting time, and that such a time did begin in 1844; that there was to be a prophetic movement at the end of the age, during which the "wise" would understand these very measurements which neither prophets nor angels could then comprehend; and we begin to see the importance of the diagram; or why God arranged the prophetic periods in this way, to answer the questions, "what shall be the end of these things?" and "how long shall it be to the end of these wonders?" contained in the answers then given, but could not then be understood, because the words were "closed up and sealed until the time of the end," with the promise that it would then be understood. Not the promise of a new revelation; but that what was already given would then be understood. And more than this,, we learn that there should be a period called "the time of the end," during which knowledge would increase, wickedness abound, and many events transpire, see chap. 11: 40.

Now as the time of the end, covers a considerable period for the fulfilment of so many events; it is, evidently, a period during which these various measurements come to an end. And in order that the wise may understand without a new revelation, there must be order in their fulfilment to impart light.

Then again, "no prophecy of the Scriptures is given for any private interpretation." That is, to be explained alone, independent of other prophecies. All this implies that at the "time of the end," these periods and measurements would take on a character that would in some way, enable the wise to understand the answer to these questions; i. e. "how long shall be the vision, the daily, (or continual,) and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Dan. 8: 13;) which "none understood," (verse 27;) also the questions of chap. 12. Of course, these things do not prove that this special diagram arrangement would be that which would enable the "wise" to know what "the end of these things would be;" but we find this special combination, taking in all chronological and prophetic measurements found in Scripture, having any direct bearing on the time question concerning Christ's second coming. Hence WE are compelled to believe that it is this diagram arrangement, forming an exact counterpart to that of the ending of the Jewish age, by which both the time for Christ's return to his temple; and the events immediately associated with it, are now coming to light.

The TIME for the coming of Christ, and the resurrection of "many that sleep in the dust of the earth," is that which angels, prophets, and saints of all ages, are and have ever been intensley interested. It is that of which Jesus said, "of that day and hour knoweth no man, no not the angels in heaven, neither the Son; but the Father only." Then, some may say, better not try to pry into it. If you are wise you will not say that. Do you think this teaches that Christ himself



was never to know, because he did not then know? if not, how does it teach that we are never to know? the words that were (when understood,) to reveal the answer to these great and important questions, were closed up and sealed until the time of the end. Hence, until then, none in heaven or on earth, but the Father himself, could understand them. But as this movement has gone on, events "unfolding every hour," has made God to be his own interpreter. The time of the end, began at the end of the 1260 days, or "time, times, and a half," during which the papacy was to control times and laws; or in 1798, as we have seen:—I will quote a paragraph on that point, from French Revolution by Christopher Kelly, Lon. Ed. vol. 1, page 243–4. "The Roman republic was proclaimed on the 15th of February, 1798. The pope however made one additional effort for the continuance of his temporal power, by sending an embassy to Berthier, who was encamped outside the walls. The General refused to admit any other deputation than that of the PEOPLE of Rome. Thus dissipating the last hope of the holy father." The prophecy is, "They shall take away his dominion, to consume and to destroy it UNTO the end," (Dan. 7: 26.)

In Dan. 11: 35, we learn that some would fall, under that abominable power, "even to the time of the end." Then in verse 40, it tells of things to occur AT the time of the end. The king of the south, and king of the north, refer to Egypt, south of Palestine; and to Syria, at the north. The him, shall push against him; refers to Napoleon Bonapart, or France. The glorious, or goodly land, (mar.) being Palestine. At the time of the end, 1798, Napoleon landed his army in Egypt, and met and overcome the Marmadukes, in a fiercely fought battle. He then left a small force to hold Egypt, and started at once through Palestine for Syria, his ambition being to subdue the East. But was met at St. Jean de Acre, by the Syrian foot and Cavalry, supported by the English fleet under Sir. Sid-

ney Smith, and was compelled to turn back, encamping "between the seas" in that land of promise, while returning to Egypt. But tidings concerning French losses in various parts of Europe troubled him; then returning to France all his European battles occur in which he "utterly makes way with many." And yet he came to his end on the Island of St. Helena, with none to help him.

"But thou, O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." Is it not upon us? has human history any parallel to the running to and fro of this present century, in which the whole earth has been circled with steam, with steel roads and iron horses? Truly knowledge has increased. "Go thy way Daniel, for the words are closed up and sealed till the time of the end." What now? now it is that we have the advantage over prophets, angels, and over even Christ after the flesh? The time of the end has come; and now the "times and seasons which the Father had reserved in his own power," are for us. And it is not only permitted, but if of the wise virgins, this knowledge is incumbent upon us. Take heed lest that day come upon you unawares, said Jesus; "the wise, not may, but SHALL understand." He who shall refuse to "take heed to the sure word of prophecy, as unto a light shining in a dark place until the day dawn, and the day-star arises in his heart;" and "so that day come upon him unawares," can expect nothing better that to be "cut asunder, and his portion appointed with the unbelievers and hypocrites.

This diagram was not of human origin, it grew; fulfilled prophecy, built it up. All the chronological and prophetic periods having relation to the ending of the present human polity, belong in their ending, to "the TIME OF THE END." Not "given for any private interpretation," the ending of these time measurements were so arranged as, when complete, to bring out the hidden mystery known to no intelligencies in heaven or



on earth, save the Father only. A knowledge thus carefully guarded and designed ONLY for those living at the very end of the age, that the church might not be in darkness so that "THAT day should not come upon them as a thief;" must be of vital consequence; and if wise, you will heed this Divine arrangement.

In 1844, when the 1290 "days," were fulfilled; the tarrying time began, with the events concerning the ending of this Gentile age; as truly as the ending of the Jewish age began, "when the fulness of time had come, and God sent forth his Son, made of woman." And we knew no more what was before us, of the time measurements and events, than did Simeon, Anna, or Mary, concerning the ending of that age. It is true, the five divisions belonging to one diagram, come in reverse order in the other; as the going in to make the atonement, and the coming out of our High Priest would indicate. But the characters of each division bear a strong resemblance. The first 34 years of this diagram was only a waiting time, during which that Jewish nation slumbered and slept. No reason is apparent why 34 years should be thus consumed before their national destruction, only because of pre-arranged time; their time was fulfilled, when the "seventy weeks" determined on them ended, in the autumn of A. D. 36. Then why tarry till A. D. 70, before their nationality should pass away? Why not at once, or say in ten years? Why should the whole diagram, from 1844, to 1915, be just equal to the time from the Birth of Jesus to the destruction of Jerusalem?

The only answer is that which answers the question, as to why God let more than four thousand years of human history go by before he sent Jesus? All things are arranged in systematic order, as parts of one great plan having a dual nature; two Adams, two births, two houses of Israel, two Jerusalems, two tabernacles, &c. &c.; the natural man, and the spiritual man, having a kind of equality, with a definite time arrangement. "And when the fulness of time had come, God

sent forth his Son, made of woman," etc. Why this part or that, must wait until something else transpires, may seem dark to us, unless we recognize the fact that God is an accurate time keeper. Christ not only came on time, and began his work on time, (Mark 1 : 15 :) but "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come," (Ps. 102 : 13 ; see also Exo. 12 : 40, 41 ; and many, many other Scriptures.) Without the chronological and prophetic periods of the Bible, especially now during the "time of the end," and while this closing movement of the age in going out to meet the Bridegroom, is going on ; we should be in midnight darkness.

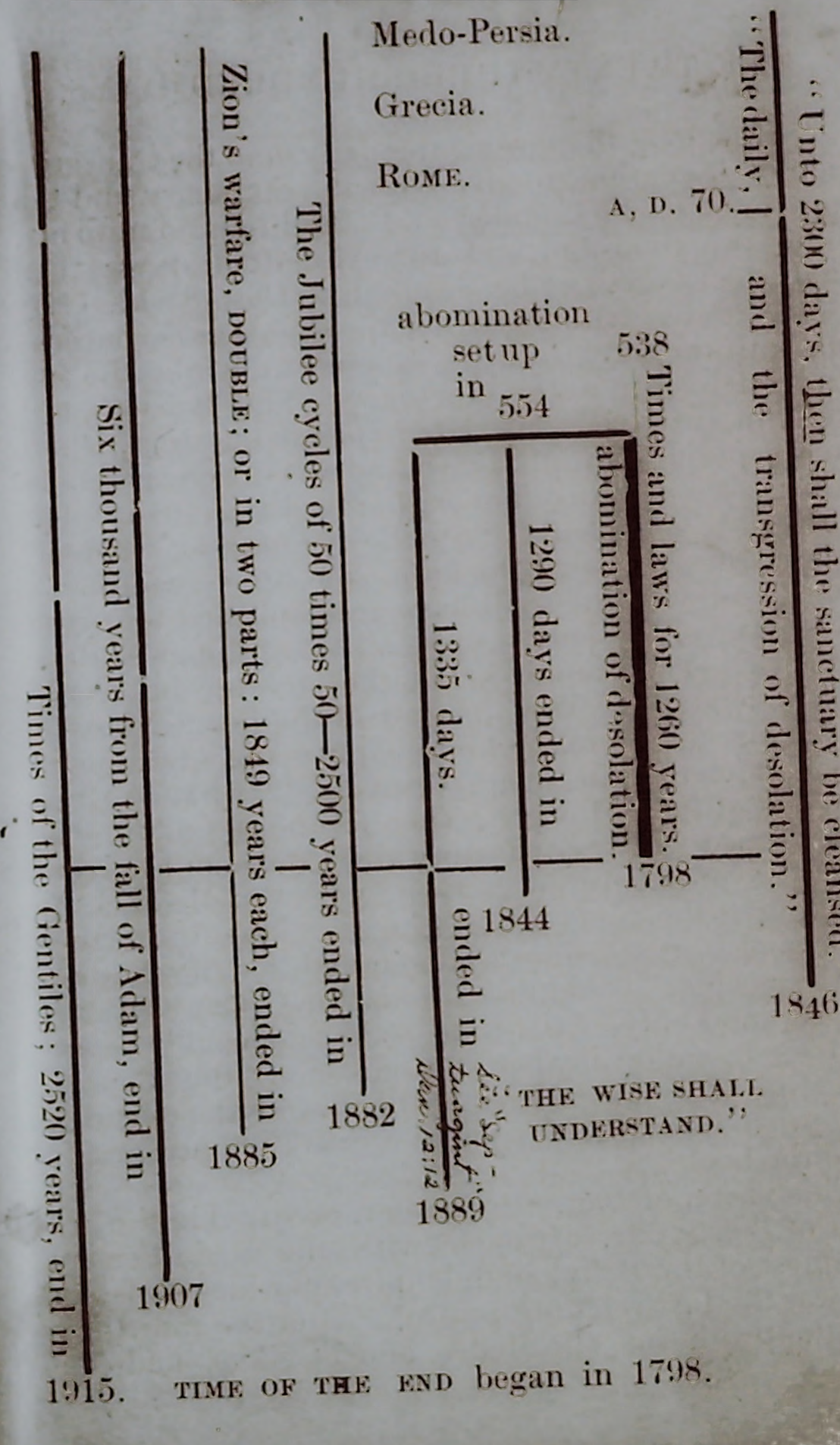
Surely no one who believes the Bible, can deny that the answer to the questions concerning the time, will be understood by all of one class of people who go out to meet the Bridegroom in this movement, and by none of another class ; and without any new revelation.

Our past disappointments, during this entire movement have been because we have always expected Jesus at the end of every prophetic period. This was natural, perhaps, and for the best. If in 1844, we had seen the end from the beginning, who among us would not have fainted by the way? But now that the end is right upon us, we can walk in the light as children of the day.

The time of the end, we fully believe, is referred to in another place, as "the day of his preparation." "The chariots shall be with flaming torches in the day of his preparation ; * * the chariots shall rage in the streets, they shall jostle one against another in the broad ways ; they shall seem like torches, they shall run like the lightnings," (Nahum 2 : 3, 4.)

Who can watch these lightning trains as they dash into a station in the night, with their flashing headlights; and as they stop, or start, hear them jostle one against another ; and not recall this prophecy of Nahum ?




"Unto 2300 days, then shall the sanctuary be cleansed."
"The daily," and the transgression of desolation."
A. D. 70.
Medo-Persia.
Grecia.
Rome.
538 Times and laws for 1260 years.
abomination of desolation.
1798
abomination set up in 554
1290 days ended in
1335 days.
1844
ended in
1846
The Jubilee cycles of 50 times 50—2500 years ended in
1882
Zion's warfare, double; or in two parts: 1849 years each, ended in
1885
Six thousand years from the fall of Adam, end in
1907
Times of the Gentiles; 2520 years, end in
1915.
"THE WISE SHALL UNDERSTAND."
1889
TIME OF THE END began in 1798.

## THE TWENTY-THREE HUNDRED DAYS.

"How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the SANCTUARY be cleansed," (Dan. 8: 13, 14.)

The reader will notice that the question is concerning both the host, and the sanctuary; while the answer refers only to the sanctuary. This evasion, as it were, in answering only a part of the question, is not an exception; unsatisfactory answers were given in other cases. Notice that of chapter 12: 7, to the question, How long shall it be to the end of these wonders? the answer is, It shall be for a time, times, and half a time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. The prophet heard the answer, but could not understand. Then instead of the heavenly visitor asking, as before, he himself puts the question to the man clothed in linen; O my lord, what shall be the end of these things? Then for the second time he is informed why a satisfactory answer cannot be given. [No man, or angel from heaven; not even Michael the archangel, the angel of God's presence, the future Messiah, and "great prince that standeth for the children of thy people," could give an answer.] The book was sealed; and only at the time of the end, could the seal be loosed; and even then, no one but "the Lion of the tribe of Juda, the Root of David, (not the offspring or Jewish Messiah,) was found worthy to open and to read the book."

This vision of Dan. 8th chapter, occurred in the 3rd year of Belshazzar. It opens with the Medo-Persian conquest of the Babylonian empire, of which Belshazzar was the last reigning prince. After the ram, having the two horns, the Medes, and Persians, had conquered Babylon, they also in due time, were subdued by the Grecians under Alexander the great; the first horn of the goat. But Alexander died young, and the kingdom was divided between his four principal generals; four horns coming up in place of the one.



And out of one of them,—I have not the ancient history by me now, but if it were necessary, the names of the four generals, and an accurate description of the locality and divisions of each part of the empire might be given.]—And out of one of them, (verse 9,) the one that included Italy, Egypt, and Palestine, came forth a little horn which waxed exceeding great, even to the host of heaven.—God's people constitute the kingdom of the Lord, or kingdom of heavens; and are often referred to in Ps. and other places, as the host, (Josh. 5: 14, for instance.)—Yea, he magnified himself even to the prince of the host, (see Josh. as before, margin.) This little horn that waxed exceeding great, was Rome. It came up out of Italy, a part of one of the four divisions of Alexander's kingdom. And put Christ the Prince of the host, to death. "And by him the daily was taken away, and the PLACE of his sanctuary cast down. And an host was given him against the daily, by reason of transgression; and it cast down the truth to the ground." Read from verse 21, to 25.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision, the daily and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Then a voice from between the banks of the river Ulai, was heard, saying, Gabriel make this man to understand the vision. Then Gabriel explains to Daniel what he could about the various kingdoms, saying nothing concerning the "days," just what the two saints, (doubtless Enoch and Elijah,) and Daniel were so desirous to know. The reason was, neither Gabriel, nor he who commanded Gabriel to explain it, was able to do so. "The vision of the evening and

the morning which was told is true: therefore shut thou up the vision for it shall be for many days," It is here called the vision of the evening and morning. or "vision of the days." Unto 2300 evenings and mornings, in Hebrew, and is so rendered in the R. V. You will also notice the command here, as in chapter 12: is to shut up, or seal up the vision. And, says Daniel, "I was astonished at the vision, but none understood it."

Then in the first year of Darius the Mede, (chapter 9.) Daniel learned by books, that the seventy years captivity of Jerusalem, which began "in the end of the eleventh year of Zedekiah," (Jer. 1: 3,) was about fulfilled: he began to pray for his people and sanctuary. "And while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and said, O Daniel, I am now come forth to give thee skill and understanding; * * therefore understand the matter, and consider the vision." He refers right back to the "vision of the 2300 evenings and mornings," where he, Daniel, had seen Gabriel at the beginning. The vision that none understood; concerning which Gabriel is now commissioned to give further instruction. "Therefore understand the matter, and consider the vision: Seventy weeks are determined upon thy people and upon thy holy city." "Know therefore, and understand; from the going forth of the commandment to restore and to build Jerusalem, unto the anointed, the prince. shall be seven weeks and threescore and two weeks," (Dan. 9: 25, R. V.).

This 69 "weeks," 483 years, therefore, reach to the anointed, the prince. When did Jesus become the anointed? After John's preaching of baptism; is the answer, (see Acts 10: 37, 38; Luke 4; 18.) See also Acts 13: 23, 24; "Raised unto Israel a Saviour, Jesus; when John had first preached, BEFORE HIS COMING," etc. Thus there can be no question that 69 of those



weeks ended at the COMING of the anointed, the prince, at his baptism. Or that after that, one "week" was still due to Daniel's people, and holy city, or sanctuary. Hence, special favor was extended to them after the crucifixion; notwithstanding the sacrifice and oblation was made to cease in the "half of the week," (R. V.) by the ordinance being nailed to the cross.

The gospel of Jesus and the resurrection, was certainly preached first to the Jews, and only to them. And not until Peter was instructed, at the conversion of Cornelius, did God grant "repentance unto life," to a Gentile. After which, no special favor was granted to a Jew, as such. There is no explanation of this only that the seventy weeks determined on them, did not end until 3 1-2 years after the crucifixion.

Gabriel, in giving this instruction, calls the prophet's attention to the vision of the 2300 evenings and mornings, and to help him to a better understanding, informs him that seventy weeks, (490 years,) were determihed on his people. And, as we see, that part of the measurement ended 3 1-2 years after the crucifixion; or in the autumn of A. D. 36. 490, from 2300 leaves 1810; hence, the full period ended in 1846: "Then shall the sanctuary be cleansed."

"Know ye not that ye are a sanctuary of God?" (1 Cor. 3: 16, R. V. margin.) In Jan. 1846, Geo. Storrs, one of the leading men in the '40–44 movement; began the publication of "THE BIBLE EXAMINER," published at 18 Chester St., Phila. Pa. [The main subject for investigation being the questions, of conciousness in death; and the final destiny of the wicked]. By the autumn of that year, just 1810 years from the autumn of A. D. 36, the publication began to open the eyes of the "virgins" which Jesus said, would at that time answer to the church, or kingdom of heaven? or sanctuary. And the cleansing of the sanctuary from those "doctrins of devils," natural immortality, and eternal torment, marked the beginning of that cleansing.]

Thus this third chronological period belonging to the "time of the end," had an unquestionable fulfilment; as did those pertaining to Christ's sufferings. It was when the fulness of time had come, that God sent forth his Son, made of woman, made under the law; and when Jesus began the work at the end of the 69. and beginning of the 70th week, his opening words were, "The TIME is fulfilled, (Mark 1: 15.) And when about to be offered, again he says, 'The hour is come.' So God sent his Spirit on definite time; when the day of Pentecost was fully come. Nor can we doubt that "God will arise and have mercy upon Zion, when the time to favor her, yea, the set time is come."

The 2300 days was the foundational argument for the coming of the Lord in 1844. We then supposed the seventy weeks ended at the crucifixion; having no explanation to offer as to why the gospel was prohibited to the Gentiles for a considerable period after Pentecost; only that Jesus commanded them to begin at Jerusalem. Ending at the cross, in A. D. 33; the remaining 1810 years would end in 1843; and when the year 1843, ending in the spring of '44, had passed; we saw that he would tarry; and hence, looked for him on the tenth day of the seventh month of 1844. But little did we then know about the TIME of the end. 6256 S. Septuagint on Dan. 12:

## THE DIAGRAM FULFILLED.

There has been a little confusion in the explanation of the diagram in former papers; as in that on p. 207, of the last paper. In the ending of this Gentile age, associated with the return of Christ; the diagram, and all its divisions, are in reverse order from that of the ending of the Jewish age; as events connected with the development of Jesus, and his going away; compared with those connected with the developement of his body, the church, and his return, would indicate.

In the 3 1-2 year divisions, the reader has doubtless noticed a departure from this reverse order. That is, in the first 3 1-2 years on the Jewish side, the spirit of the law and prophets, made void by their traditions; was restored. So, during the first 3 1-2 years on this Gentile side, the gospel, made void by their traditions; was restored. Then, during the second 3 1-2 years on the Jewish diagram, the gospel, or Abrahamic faith, was preached exclusively to the Jews, at the end of which, the seventy weeks determined on them, having ended, they were cast off to the level of the world. Then, in the second 3 1-2 years here, the restored faith, made void by the traditions of the gospel church was offered to them and, as with the first house of Israel, was rejected; and in the autumn of 1885, the second half of Zion's warfare being ended, this second house were cast off to the level of the world; "spewed out of his mouth." Since which, the tares, in the church, are being gathered into bundles. But this arrangement, seemingly so true, reverses the reverse order; it makes the first 3 1-2 on the one diagram, correspond, in its work, to the first one on the other; and the second one, to the second one of the other. This makes a cross; the lower one on the one, corrsponding to the upper one on the other. This was not satisfying to me; since in all other parts of the two diagrams, being in reverse order; the last feature and measure of the one, corresponds to the first measure and feature of the other. For instance, the last measure on the Jewish diagram is 34 years; while the 34 years is the first measure on this Gentile diagram. So the waiting of the one, corresponds to the tarrying of the other. Now skip the 3 1-2 year periods; and we find Jesus entering the temple 12 years after the beginning of that diagram; and we have to look for his return 12 years before the end of this diagram. But, you may say, facts are stubborn things; it is the truth we want, even if it spoils the diagram.

That it is the truth we want, I gladly admit; and the whole truth; we have all learned that truth only

in part, is often misleading. Now with no reference to the diagram, let us re-investigate the character of the work for which Jesus was sent to the Jews; and also of the other 3 1-2 year divisions.

The first promise by Gabriel was, "He shall be great. and the Lord God shall give him the throne of his father David." He was made under the law, came to his own, and his own received him not. Promises are conditional; if the conditions are met, God's promise will be fulfilled, but not otherwise. Christ was the seed of David, according to the flesh, and fulfilled his part; riding into Jerusalem as their king. He came, ostensibly, to restore the kingdom, and all things; all that THEY, the first house of Israel had lost. They had lost their land, their liberty, and kingdom; the diadem was removed, to be no more until he come whose right it is, and I will give it him, (Ezek. 21:26,) He came, was rejected, and the promised restitution did not take place. On the contrary, the kingdom of God was taken from them, to be given to another people: because it was not God's purpose to fulfil the promises to them. They were a typical house of Israel; and like the law, only a shadow of good things to come; it was arranged that they should stumble; hence, that the "restitution," spoken of by all the holy prophets. although offered to them, as was the kingdom and their king, should not be fulfilled to them, since the promises are really designed for man, God's son, after he is born again of resurrected life. Man while in the bondage of corruption cannot meet the required conditions. Hence, "if they that are of the law be heirs, faith is made void; and the promises made of none effect."

That God only intended the natural seed of Abraham as a figure of a resurrected race, is proven by giving him Isaac from the dead, in a figure; and also by promising the land, the world, to Abraham and his seed, Isaac, or Christ; and letting every one to whom he made the promise die, without having so much as to set their foot on. Nevertheless a restitution of all



things, kingdom and king, was offered then through their anointed prince, the seed of David, according to the flesh. And offered during that 3 1-2 years.

Then, after they which were of the law, were cast off as heirs of the promise; the vail of their temple was rent; and their house left desolate; still God continued to show them favor for another 3 1-2 years. They had the gospel of Jesus and the resurrection, the gospel of the real kingdom, the one promised to, and believed in by Abraham; viz. that both he and his seed, "Christ and they that are Christ's" would inherit the land, from sea to sea, and from the river to the ends of the earth; not in this life, but in the resurrection.—Who is there now who believe the gospel of the kingdom; the gospel preached to, and believed by Abraham? Surely, dying and going to heaven, is not the gospel preached to Abraham, that both he and his seed (he himself, remember,) should have "this land wherein ye now dwell," for a possession. Surely they who believe the promise to Abraham and his seed, was that they should inherit the land in this life, while in the bondage of corruption, do not believe the gospel that was preached to Abraham. For he died in faith, not having received the promise; but looked for it in a better, that is an heavenly country. The new heaven and new earth, which according to his promise, Peter said, "We look." Who then does believe the gospel; the glad tidings of great joy that shall be to all people; only he who believes in the restitution of all things, to begin, when he sends Jesus?

This gospel preached to the Jews during their second 3 1-2 years, was rejected by them as a nation: then the seventy weeks determined on them having expired, THEY were rejected; no longer recognized of God as his people. Up to that time, to the conversion of Cornelius, no one but a circumcised Jew, one who was keeping the law of Moses, was permitted to have the gospel; God had not yet granted "repentance unto life," to a Gentile, (see Acts 11:18.) But the cast-

ing of them away, was the riches of the Gentiles.

Now notice a strange anomaly. During that 3 1-2 years after Pentecost, unless a man observed and was subject to the law of Moses, not merely the ten commandments but to the entire law, beginning with circumcision; God would not permit him to have the gospel, or grant him repentance unto life. Three times was the vision repeated to Peter before he was convinced that he could be permitted to ignore what the Mosaic law called unclean. This was not the result of their education or prejudice, since they could have been enlightened at Pentecost. It was God's arrangement for the gospel to begin in that mixed condition; making a gradual change from the old to the new.

During the last half of that seventieth week, they continued by permission, or rather compulsion; to worship after the oldness of the letter, while learning to worship after the newness of the spirit. Thus far it was the divine arrangement; while their prejudice in favor of the law, induced many of them to continue that mingling of the two, after it was forbidden; hear the apostle! "Tell me, ye that desire to be under the law, What saith the law. Having begun in the spirit are ye now to be made perfect by the flesh? I, Paul, say unto you, if ye are circumcised, ye are fallen from grace and Christ shall profit you nothing." Unless dead to the law, you cannot be joined to Christ. etc.

Thus the last work with the Jew and for the Jew, was to BEGIN to give him the gospel while yet believing much that to him was unto death. Now we will examine the other diagram belonging to the Gentile age.

Bear in mind that the Abrahamic, or restitution faith had been lost; and during the first 3 1-2 years, or from the autumn of 1878, to the spring of 1882, the gospel, the same gospel that was preached to the Jew, at Pentecost, again began to be preached in this closing work to the Gentile church; also in a mixed manner; that is, while we were yet holding to old ideas more in harmony with the law, than with the gospel.



During that 3 1-2 years, while the faith was being recovered, such certainly was the mixed character of the work. It may be said that not until this present year have we got entirely free from clinging to Christ after the flesh, the Messiah of the old covenant, as the minister of the true tabernacle and sanctuary. So it was with the Jews who embraced the gospel. It was fourteen years after Paul's conversion before Peter and others had entirely separated between the oldness of the letter, and the newness of the spirit, (read Gal. 1: 13, 2: 1, and 11, with context.) So it took us about fourteen years, or from 1885, to 1899, to eradicate the oldness of the letter from our worship.

This first 3 1-2 years on our diagram, is a complete counterpart to the opposite or SECOND 3 1-2 years on the Jewish diagram; since during the one, they were learning to believe the real Abrahamic gospel of Christ and the resurrection, for their hope of restitution; while yet believing in the old covenant worship. So during the first 3 1-2 years, here, while the faith was being restored, we were also having the gospel mingled with much that partook of the old covenant of works.

By the way, think of Peter, long after Pentecost; questioning even the heavenly vision, as to the propriety of disregarding ANY ONE Jewish ordinance, or practice. And yet he was preaching the gospel. Surely they had a mixed faith during that 3 1-2 years, unrebuked by the Spirit; and for a considerable time after that, subject to rebuke.

Now let us compare our second 3 1-2 years with the FIRST 3 1-2, on the Jewish scale. That, bear in mind, was purely a work of offered restitution. Not real restitution to the real Israel; that belongs on the resurrection plane; and the Christ after the flesh, was not himself a resurrected man. But he came to them as their king, to restore just what God had given them under the law, and which they had lost. So the character of the work to this second house of Israel from the spring of 1882, to the autumn of 1885, was purely

that of offered restitution. Not real restitution; but of just what THEY had lost. The spring of '82 was marked by the ending of the antitypical jubilee cycle of 2500 years from the last typical jubilee under the law.—The last one being determined by counting the fifties, from the division of the land, when the cycles were to begin, to the captivity where of necessity they ended.—In this way we learn that the last one ended 13 years before the captivity; from which a jubilee of jubilees ended in the spring of 1882; when the times of restitution to the second house, the gospel church, should have begun. But as with the Jewish church, so these also were to stumble, and be rejected.

The natural seed, or first house of Israel, had landed possessions; a jubilee restitution to them, referred to earthly possessions, just what they had lost; they being heirs to the LETTER of the promise. But to the gospel church, heirs only by faith; which faith having been lost; a restitution meant to them, a restored faith. Jesus came to the natural seed, prepared to restore all they had lost, IF they had received him and his message. His body, the church, represented, while the parable of the ten virgins is being fulfilled, by those in this movement; came in the spring of 1882, with power to restore the faith once delivered to the saints, just what christendom had lost, IF they would receive it.

The Jews rejected it, and at the end of their 3 1-2 years their house was left desolate: "If thou hadst known, even thou, the things that belong unto thy peace; but now they are hid from thine eyes," said Jesus, when weeping over Jerusalem. While the same lament might be made over this spiritual house. For at the end of that 3 1-2 years, or in the autumn of 1885, the second half of Zion's warfare ended.

This does not preclude the coming into real restitution, in the resurrection, of either house; but what shall the receiving of them be, but life from the dead? They lose the "high calling of God in Christ Jesus." That company being made up by an elect church out



from both houses of typical Israel; the remnant of both houses being blinded.

The next counterpart of the diagram is that of his coming to his temple. The Jesus, made under the law came to the Jewish temple; and the spiritual man will come to his spiritual house. "The Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." And if the diagram, fulfilled in all but this one feature, is of Divine origin, he will come in the spring of 1903, at the passover season; an exact counterpart to that on the Jewish diagram; even to the day and hour.

What then is to be our near future? If we are indeed, now in the "TIME of the end," we may rest assured that the real answer to the questions concering the time and "manner of time" of the glorious coming of Christ, the resurrection of many that sleep in the dust of the earth; the time of trouble such as never was since there was a nation; and "how long shall it be to the end of these wonders"? are no longer to be hidden from "us upon whom the ends of the ages have come;" and for whom they are revealed. The words concerning the "times and seasons," so long shut up and sealed from angels and men are no longer beyond our comprehension.

How else could we expect that sealed of God, so as to be hidden for the ages, and yet at a given time to be comprehended by man without any new revelation, only that fulfilled events should the mystery to light? And why was it arranged that all these prophetic periods should come to an end just here, during this century of inventions of all kinds, making such a marked running to and fro, and increase of knowledge, that no one unless wilfully blind, can have a serious doubt but that the time referred to by the prophet has come. Then the fact that a movement fulfilling the parable of the "ten virgins," located by Jesus, at the end of the gospel age; as every one can see for themselves.

Unlike any other parable, all of which are given in the present tense, "The kingdom of heavens is likened," etc., or its equivalent; this one was located in the future, and at the end of the age, since it terminates only with the coming of the Bridegroom. It follows the prophecy of the 24th chapter of Matthew, which brings us down to the last generation that will not pass away till all the things spoken of, are fulfilled; when he says, "Then shall the kingdom of heavens be likened to ten virgins which took their lamps," etc. How is it, I say, that this going out to meet the Bridegroom has had such a complete fulfilment, just here during the time of the end? As the "wise" are to understand, and being found ready, go in with him to the marriage; these things synchronize one with the other too accurately for belief in its being a mere chance occurrence. There was a going forth to meet the Bridegroom, from 1840 to 1844. And as the gospel sun rose in the east; the closing events have been confined mainly to the west. The Bridegroom tarried; and the virgins all slept, or at least, made no advance. At midnight a cry was made, "Behold the Bridegroom!"—We were to see him with our spiritual eyes.—That cry was, that he had come as king, the third and last stage; that it occurred in the spring of 1878.—I am stating facts with the "HERALDS" of that date before me; make what you may of the facts. The spring of 1878 is 37 1-2 yrs. from the autumn of 1840, where that movememt under Bro. Miller really began, with the ending of the 6th trumpet on the 12th of August, by the signing of documents demanding the control of the Turkish empire to be transfered into the hand of the Allied powers of Europe. The 7th trumpet beginning with this advent proclamation: "great voices in heaven, kingdom of heaven, the church, proclaming the coming reign of Christ over this world. From midnight, the spring of 1878, another 37 1-2 years will end in the autumn of 1915. Midnight with us, was the darkest hour; we were on the verge of the rankest spiritulism.



After that "cry," until the autumn of '78, we were trimming our lamps; trying to learn our whereabouts. In the August HERALD the pouring in of a new supply of "oil," began to revive the light that had become almost extinct. Then a division followed. These are facts connected with this movement with which I have been associated for more that half a century. And the movement still goes on with those who took oil in their vessels with their lamps; while the foolish remain as they were at midnight; unless the discovery that they are doing the work of the angels, is advanced light.

In the harvest of the Jewish age, the reapers were men; in the harvest of the spiritual house, Jesus said, "the wheat are the children of the kingdom; and the reapers are the angles," not men, as on the natural plane; the angels sent forth to gather his elect from one end of heaven to the other, are a different class of beings. But the foolish virgins have commissioned themselves to do the work of the angels, as reapers of the 144 000, to be gathered at mount Zion. This is the only advance they have made since midnight.

How is it that this movement belonging to the time of the end, should be, both in time and character, so harmonious, with these prophecies of Daniel and Jesus? every detail of the movement, agreeing with the diagram measurements; if it is not of divine arrangement? I think no careful Bible student will question the fact, after looking candidly over the subject, but what we are in "the time of the end;" when SOMEBODY is to understand the definite time, "how long it shall be to the end of these wonders." While Holy Scripture maks but two classes. One class will understand the answers to these questions, sealed from angels and men, for thousands of years; while not one of the other class will understand. With which class do you intend to be identified? you MUST be with one or the other, no matter who you are, or what you profess. God has arranged that when it comes, that day

shall not come unawares on his elect church. And it will come as a thief in the night on all others. Do not think his purposes will fail; nor that he will change them to meet the conditions of Rabbis and masters in Israel. You will stand or fall, when he appears, as you hold to truth or error. Tares and wheat are being separated; and in the ordeal just before us, nothing but his truth will be our shield and buckler. He shall come, but who may abide the day of his coming?

Look at the diagram of the time of the end, on pp. 15; who would think, from the scattered ending at so many different periods, that there was any special order in their ending? who would suppose for a moment that an exact counterpart to the ending of the Jewish age was concealed in those independent irregular terminal points? And yet, they were all defined, all that belong to that diagram, just as you see them; and only when placed side by side, as you now see them on the first page, was the fact of their wonderful correspondence discovered. Is it chance, or design, that these chronological and prophetic periods stretching back more or less, for thousands of years; with starting points well defined, but scattered all through the Scriptures, some based on the Mosaic oracles; others on literal chronological time; and still others on prophetic symbolic time; each entirely independent one of another; yet coming together, during this "time of the end," into such harmony as to form this perfect counterpart to the ending of the Jewish age.

That the Jewish diagram is the key that both locked the closed book, and was to unseal it again; is fully apparent in the words of Gabriel. In the seventy weeks determined on that first house of Israel; the end-ind of that dispensation was the principal thing referred to by the angel. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy,

pneumatikos = not spirit.



and to anoint the Host Holy," (Daniel 9: 24.)

All this belonged to the first advent; and was fulfilled during the formation of that Jewish diagram. To finish transgressions. "Sin is the transgression of the law." Christ was the end of the law, etc. Where there is no law, sin is not imputed. And when Christ entered the Most Holy, of the true tabernacle as our High Priest, to make reconciliation for iniquity, which he did not do without the anointing of the Most Holy; he brought in the "righteousness that is of faith." And when the righteousness of the law was set aside, the transgressions under that covenant were finished. That much of the prophecy referring to the first coming being fulfilled in the events belonging to that diagram; amounted to sealing up the remaining portion of the vision and prophecy, referred to by Gabriel. Sealed, because all that referred to God's people, until the final cleansing of the sanctuary, so far as the visions of Daniel could be understood, was then fulfilled. And the spiritual, was not yet understood. Thus the ending of the Jewish age, "sealed up the vision and prophecy." Hence Christ said, "It is not for you to know the times and seasons which the Father hath put in his own pawer. But ye shall receive power, etc.

Where should we look for the key that can open the vision, if not to that which Gabriel said should seal it up? And is it not in the events of the closing up of that dispensation, that we have found the key that to the wise, is unlocking the sealed book?

If this diagram arrangement into which these prophetic periods are woven, is the key; we may rest assured that every division, so carfully recorded, especially that of Jesus entering the temple when 12 years of age, is a necessary feature. Indeed, we have tried many times without this part, and failed. But the nearness of the time,—there are many things to transpire after Elijah comes, and before the kingdom is organized; and after that, before 1915;—leaves but little space for further delay. And now, all parts of the

X Strong 4150 fixed time - as appointed beforehand



key being in place, it turns smoothly; and we think the reading on the last page is now open to the "wise."

"Write the vision and make it plain upon tables; that he may run that readeth it. For the vision is yet for an appointed time: but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry," (Habk. 2: 2, 3.)

Notice to all our readers. Dear friends: I have always been careless in my book-keeping, and have preferred to send the paper one, or two, or three years, where there was any doubt about subscription not having expired. Hence, much confusion obtains in relation to this matter. It is not the subscription that I care about, but I am desirous, as always heretofore, to drop the name of every one who is not interested, or who is losing interest in this movement. I do not want to "cast pearls" to be trampled on. And it is these objectionable ones, who, possibly were once interested, but will not now even take the trouble to tell me to stop their paper, that I wish to get rid of. But, my books being so confused, I am afraid to stop their paper lest mistakes may occur. Hence, I must request every one who desire to receive the paper for the coming year, and who have not written since Jan. 1st, to write at least a card. And if they have paid for the paper, so state; and if not, let me know. I will not stop the paper because it is not paid for, unless I have reason to think that you do not care to pay for it; but am satisfied to take your word for it. I am not asking you who are in arrears, to send money; do that when you can spare it: for only a very few are so situated that, by making a sacrifice, they cannot save one cent a week, to pay for the paper, if their heart is in sympathy with the movement. And at this late day we want no others to have it.

To increase the number of subscribers, is what we never feel anxious to do. On the contrary, to drop those who had ceased to be interested, was always our earnest desire. Now please remember: do not say brother Barbour knows me so well that if I pay no attention to this, he will not drop my name. You may be mistaken: better send a postal card and be sure, or you may not get another paper until you do send for it.

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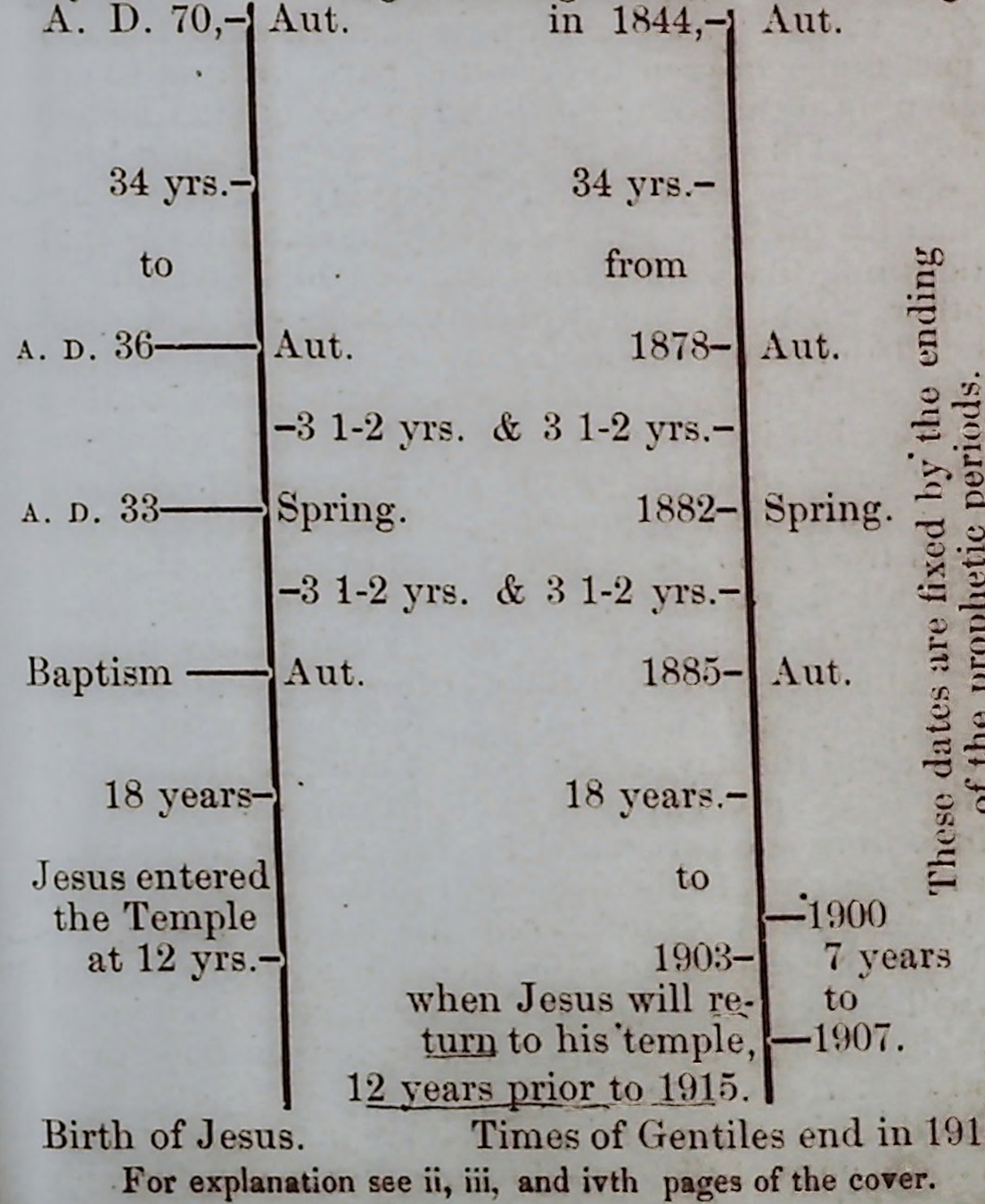
Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 3.] JUNE & JULY. 1899. [NOS. 3 & 4.


END OF JEWISH AGE.—DIAGRAM.—END OF GOSPEL AGE.




For explanation see ii, iii, and ivth pages of the cover.

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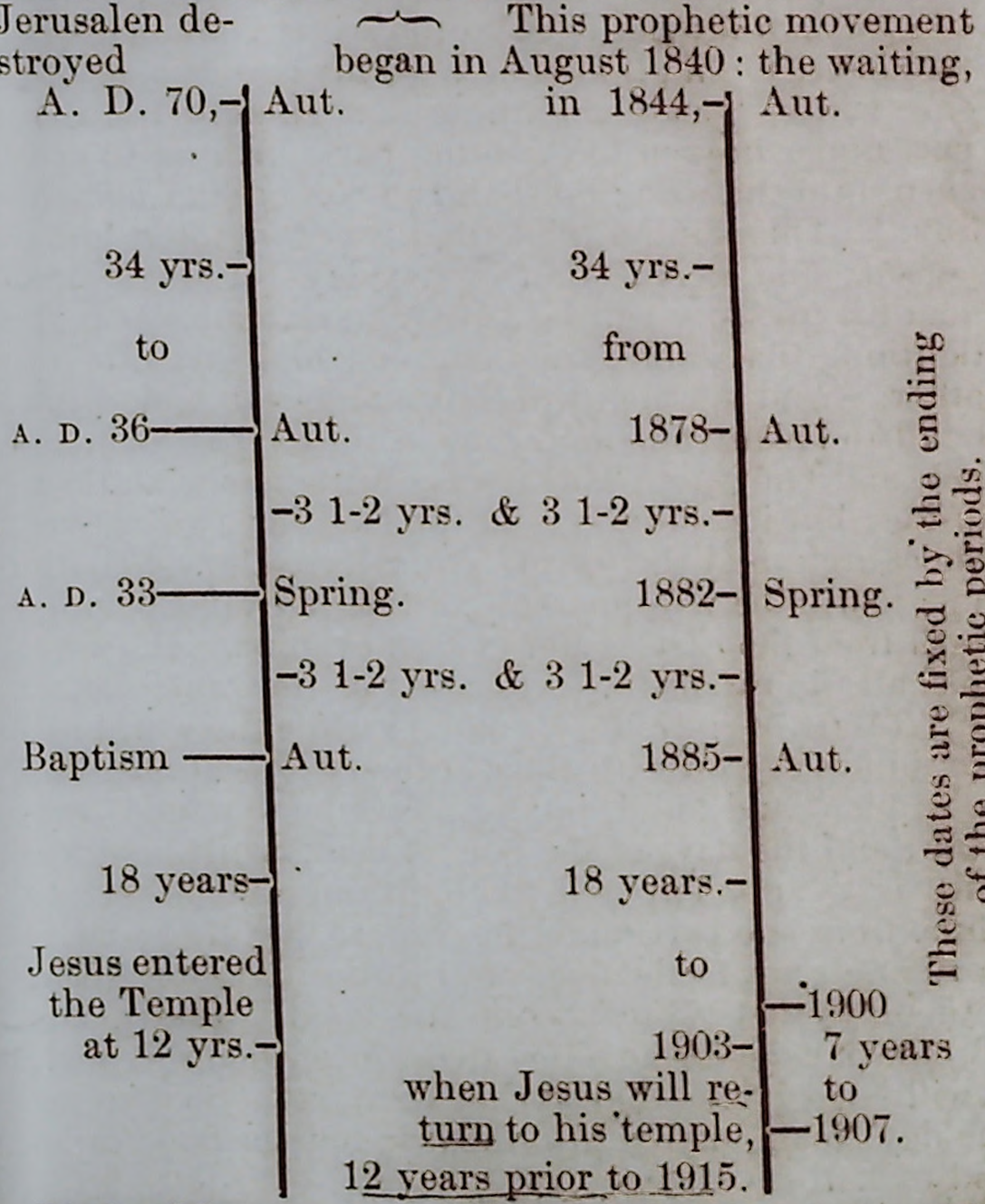


For explanation see ii, iii, and ivth pages of the cover.

" " Noah - Matt. 24: 37-39
Gen. 6: 3-6

# DAYS OF THE SON OF MAN.

"And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man and ye shall not see it. And they begin to say unto you, Lo, here, or lo there;" etc. (Luke 17 : 22.)

This has hitherto been to us a dark saying; the reason why we are not to go to the secret chamber, or to the desert to find him is because his parousia, or presence will be "as the lightning that shineth from one part under heaven to the other part; or from the east even unto the west; So shall the Son of man be in his day." This implies, first, that we cannot find him in person; and second, that in the days of the Son of man his presence will be as easy to recognize as is the lightning that shines from one end of heaven to the other. And yet men will continue to eat and drink, build and plant, and marry, as in the days of Noah and Lot, and know not. This seems contradictory and confusing; but its solution is in the fact that two classes, the church, and the world, are referred to. To the one, it will be as apparent as the lightning coming forth from the east, "and IS SEEN even unto the west; so shall the PAROUSIA, (presence,) of the Son of man be," (Matt. 24 : 27, R. V. mar.); while the world will continue to go on with their ordinary avocations.

To plant and build, implies considerable time, seasons; and the days of the Son of man, while his presence is as apparent as is the lightning that IS SEEN to shine from one part under heaven, to the other part, is compared, not to the flood, but to the days of Noah, "the days that were BEFORE the flood," (Matt. 24: 38,) [the days before he is revealed, since when revealed, it will be as it was the day Lot went out of Sodom; or the day Noah entered into the ark and the flood came and took them all away.]

Both in Matthew and Luke it is made very clear that the days of the Son of man cover a considerable



period of time BEFORE the destruction that comes "in the day when the Son of man is revealed." And that they are not gospel days is clear, since it could not be said of his disciples, "the days will come when ye will desire to see one of the gospel days, and ye shall not see it;" for he promised to be with them, while preaching the gospel, always, even to the end of the age.

In order to be better understood, I will now state just where the weight of evidence compels us to locate them; namely, They are the days after we enter the new condition, while the church are being developed, before they are caught up to meet Christ. The church will recognize his presence; while the world go on planting and building and know not.

All through this movement of going out to meet the Bridegroom, we have desired to see one of the days of the Son of man and have not seen it. While false Christs and false prophets (teachers) are deceiving many. Some of them even claiming to be God Almighty; like the blasphemous author of the "Flying Roll," the "Korecian Philosophy," etc. Their claim is, that God can continue his existence only by repeated re-incarnations. The last re-incarnation, prior to this present blasphemous claim, was in the humanity of Jesus Christ. But what vitalizing power there was in that, to keep the Almighty alive being about exhausted, He has again re-incarnated himself in this corruptible person; notwithstanding the Christ "was raised, no more to return to corruption."—This should convince every intelligent person that one and all of these pretenders, and there are many of them saying, "I am Christ," are deceivers; [since all of them are in the bondage of corruption.]

Our earnest desire to see one of the days of the Son of man, has led us to suppose, at different times, that possibly they had already commenced, in 1882, 1885, or some other clearly defined date in this movement. True, no direct evidence could be adduced; but our idea was that they might be passing, and we not see

them; that is, not comprehend the events pertaining to them. All this, however, is now changed; we are not to be in darkness, are not to surmise, or guess; but as children of the day, are to walk in the light.

Recent developments have made this subject clear, and easy of comprehension. THEY are to plant and build during the days of the Son of man, and know not, as in the days of Noah, the days that were before the flood. While the church, as did Noah, will know, is the plain inference. Now as the days of the Son of man, in which he is to be "as the lightning," are the days before he is revealed; and yet are not gospel days, which continue until the door to the high calling is shut; and that door is not shut until they that are ready are gone in to the marriage feast; it follows that they do not begin until the church enters into this new condition; i. e. this seven year period during which they are undergoing the cleansing. Nor do they end until the day when the Son of man is revealed; that is, when the destruction comes, as when Lot went out of Sodom, or the day Noah entered into the ark. And sudden destruction does not come on the nations until the "stone" smites the image; "then shall the iron, the clay, the brass, the silver, and the gold, be broken to pieces together." And the stone is the kingdom. Hence, the days of the Son of man will be a period of seven years; ~~or from 1900 to 1907~~, according to the diagram measurements; the kingdom not being set up until the end of the 6000 years from the time Adam lost dominion. Which 6000 ends, 33 1-2 years from the autumn of 1873, as we understand it, or in the spring of 1907.?

This 7 years after the "fulness of the Gentiles have come in," is a period of great and wonderful events. With the light we now have, this appears to be the order: First, Christ leaves the Most Holy, or heaven itself, (Heb. 9. 24,) and enters the first heavenly, or holy ~~place~~.—This is "the tabernacle of the congregation," (Lev. 16: 23;) that is, the TRUE tabernacle. It



is that of glorified humanity; the first of the "heavenly places." It is the tabernacle of God, (Rev. 21: 3.) It is here, in the holy ~~place~~, that we shall meet the Bridegroom, see him as he is, for we shall be like him. First, however, we must be tried as the espoused of the first Adam was tried, under the "tree of the knowledge of good and evil," to prove to men, angels, and devils, that we too, like Christ, have "learned obedience by the things we have suffered." It is here all having part in the first resurrection, or the change, which is its equivalent, are "beheaded," left to themselves, separated from Christ their head, until they overcome, even as he overcame. This trial is while we "stand on as it were a sea of glass mingled with fire." It includes the three years of the hidden condition of the Elijah; which is also the first three days (years) of the cleansing from this body of death. He comes to his temple, and will sprinkle us with living water. This sprinkling on the third day and the seventh day, (Num. 19,) is doubtless, preparatory to the High Priest washing his flesh with water by the word; but not the actual washing itself; since after the sprinkling, the one being cleansed must purify himself, and wash his clothes, and bathe himself in water; and shall be clean at even, (verses 19 and 21.)

According to the diagram, it is in the spring of 1903 that he first comes to his temple to sit as a refiners fire, to purify the sons of Levi. This coming to his temple to purify it, is not being caught up to meet him, when we are to be forever with the Lord; since, until the cleansing is finished, we shall not be like him nor see him as he is. From 1903, to the evening of the seventh day, is the time of our judgment, the judgment that begins at the house of God. And while he is our Judge, we are not like him; that is, on the same plane of life.

As these "days" of the old, as well as of the new creation, begin at evening; the cleansing, by which we are to be clean on the evening of the seventh day, is

like that of the old creation, (Gen. 2: 2; "And on the seventh day God ended the work which he had made," the end of the 6th, being the beginning of the 7th.

The showing of Elijah to Israel, brought a blessing. It does not, therefore synchronize with the revealing of the Son of man, that which is to end the "days of the Son of man." This revealing, it appears, does not occur until the "stone" smites the image. This allows time for the Elijah, or the ripening church to be fully developed, prepared to take their seat with Christ in his throne. "For when he, who is our life shall appear, then shall ye also appear with him in glory."

Then again, at the showing of Elijah, he was not yet beyond the possibility of dying; nor beyond fear of his enemies; flight saved him from that woman Jezebel. —Represented during the present age by the papacy, see Rev, 2: 20; which little horn is to make war against the saints, and prevail, until the time that the saints take the kingdom; hence, until 1907. This explains why Elijah is to be hidden; and why, after showing himself, destroying the prophets of Baal, and ending the famine, he again flees for his life. But after going to Horeb, the mount of God,—where Aaron met Moses; and where we shall meet Christ, at the general assembly of the church of the firstborn, for the High Priest washing;—Elijah no longer hides himself nor flees from his enemies; see the outcome of the captains of fifties with their men.

This ripening process of the living church, or Elijah phase, is after "the law of sin and death" is suspended, and before the twinkling of an eye change, and, I am persuaded, before the dead in Christ are raised.

We do not go to meet Christ before them; but certainly have an experience, in coming to the full stature, that the dead in Christ do not have. And I am satisfied that the developing phase of the Elijah, until he arrives at Horeb, belongs exclusively to "we that are alive and remain. If so, we must separate this phase of the Elijah type from the birth of the man child.



Of course, when joined to Christ, they and we will be one body. But prior to that, prior to 1907, I am satisfied that the living church will fulfil this Elijah type. If the entire 144 000 are to fulfil it, they being the large majority, all conditions must apply to them, rather than to us. But Elijah does not die; though he prayed that he might. His experience, if we follow the letter at all, was not a pleasant one. To come in contact with wickedness before being endued with the power to destroy it; and be compeled to flee for his life, implies weakness; while the dead are raised in power.

If this be so, then the dead in Christ, are not called to participate in the seven years of cleansing. Christ did not fulfil that type; he entered his priesthood before the evening, on the day of his resurrection. He is not a full example, since, as high priest, he was to take the sin offering into the holy place; hence, the marks of his crucifixion. And a dead body did not defile a high priest while ministering in the sanctuary. But being resurrected, he did not fulfil that feature of the law. Hence, we must believe that it does not apply to a resurrected body. It is not that body thou sowest; hence, was never defiled. It is part of the purchased possession, our inheritance, undefiled and fadeth not away. With those who do not die, it is different; WE must be cleansed from the body of this death. And it must be after the "law of sin and death" is suspended in our bodies.

Then again, why should a resurrcted body need to be cleansed? it is sown in corruption; it is raised in incorruption. While the living church, (not baptised,) must have a special cleansing process. The twinkling of an eye change does not, therefore, occur until the end of the 7 years; since then a momentary change does occur. They are not clean until the evening of the seventh day; hence, one minute before that, they are unclean; the next moment they are clean. It is the LAW of sin and death that holds us to the body of

death; that law suspended, we would be free to begin the process of cleansing; and the living church begin to realize gospel promises toward the perfect man, by the power of faith. The twinkling of an eye change is when this corruption puts on incorruption. This can not be while we are unclean; hence, it must be at the end of the 7 days, or in 1907, that the dead in Christ are raised, and we are changed; for we shall all, those who sleep and we who do not sleep, be changed in a moment, in the twinkling of an eye. This is the real birth of the man child, and it is after that, when we overcome, at the last temptation under the "tree of the knowledge of good and evil." It looks to me more consistent that the church, that never dies, will grow to the perfect, or full grown man; unto the stature of the fulness of Christ; rather than to be lifted to that plane. Indeed, it is so affirmed, that we will come to the full stature of Christ at the end of our growth.

When delivered from the LAW that wars against the law of our mind making it impossible for us to do what we would; we can get the victory over sin and death. And thus prove that "the just shall live by his faith. Now we cannot overcome a law that is ordained unto death; but set us free from that bondage; and we can overcome the world; for "This is the victory that overcometh the world, even your faith."

Elias, a man subject to like passions as we are, prayed that it should not rain, and it rained not on the earth by the space of three years and six months."

Elijah overcame Israel, and its false prophets; by answers to prayer; before he went to Horeb. Christ, though tempted "IN ALL POINTS, like as we are," not being subject to the LAW of death, could overcome the world. And this 7 years Elijah phase of the living church, will be a grand final victory for gospel faith. Proving to men and angels, that graduates from the school of Christ, will, the moment they are delivered from the law of sin and death, walk before God with a perfect heart; even as did "Christ after the flesh."



This 7 years, or days of the Son of man, is surely the last, and therefore ripening phase of the church. In which they will come "unto the measure of the stature of the fulness of Christ." And to this, "we all," who come unto the unity of the faith, and of the knowledge of the Son of God, must attain.

Now, "I live, yet not I, but Christ liveth in me." Then, when we live, not by "the faith of the Son of God," but by our own faith; the saying, "He that liveth and believeth in me, shall never die," will be realized with all other gospel promises by this Elijah, and forerunner of Christ's kingdom.

The gospel church are not to die; members do, but not the church. And "we that are alive and remain unto the coming of the Lord," come to the full stature of Christ. And all the promises to the church are to be realized. If it was foretold that the infant heir of a king would do greater things than his father; who would expect the prophecy to be fulfilled before the infant came to manhood? The church is "one body," its members began as "babes in Christ." It is to come to "the perfect, or full-grown man; unto the stature of Christ," while helps are still in the church. This, of course, cannot be, until it is cleansed; and it cannot be cleansed while a LAW of sin and death holds it in bondage, under which it cannot do that which it would. Then we must be delivered from that law, before we can attain to the full stature of Christ; and do greater work than did he.

Promises to the gospel church must be realized; and as with the infant, we should not expect it, until it attains to manhood. This is why pious people have so often prematurely assumed the perfect man condition. They knew that it was promised and required; but did not know that the church was not to grow to the perfect man, individually; but as one body; as in Ephe. 4:13. What could illustrate the power of faith more grandly than this ripe condition of the living church, realizing all gospel promises? Fully discerning the

Lord's body, (the perfected church,) there will be no sickly, no feble ones; no falling asleep. If they drink any deadly thing it shall not hurt them. If they lay hands on the sick, they recover. "The works that I do, shall ye do also, and greater works than these;" said Jesus. This full grown condition, is AFTER he comes; in the days of the Son of man. Now there is no faith, not even as a grain of mustard seed; nor will there be, when the Son of man cometh. But not so, in his days: for then, "gathered into his barn," an entirely new condition; we are free from the law of sin and death.

The tares are being gathered into bundles, since the second half of Zion's warfare ended in 1882; and when finished, the wheat is to be gathered into his barn. The gathering of the tares into bundles, is a reality; to be seen by all who are not blind. And if the gathering of the wheat into the barn, has as plain a fulfilment, the world, or at least christendom will know that Elijah has come; and when he declares the famine, that the Spirit's work. as given at Pentecost, is finished: that "as the Lord God of Israel liveth, there shall be neither dew nor rain, but according to my word," when a new work begins: he will at least be known as a troubler of idolitrous Israel, who will seek his life, even as Herod sought the young childs' life. And still, men will go on planting, and building, and know not; until the day when the Son of man is revealed.

In the day when he is revealed, let him that is on the housetop, etc. applies to quite another class; the remnant of the seed of the woman that brings forth the man child, and on whom the dragon is to make war.

This coming of Elijah, is to the birth of the entire body, or man child, something as was the birth of Jesus on the natural plane, to his resurrection birth. In both of which, attempts were made to destroy him.

The dragon having seven heads and ten horns, standing before the woman, ready to devour her child as soon as it is born; is the fourth universal empire, the nations, controled by "the prince of this world." As at the birth of Jesus, "the kings of the earth stood up, and the rulers took council against the Lord, and against his Christ, (Ps. 2: Acts 4: 26, 27,) so at his second birth they were gathered together, (Acts 4: 26 27.) So at the birth of the body of Chist, that is to



rule the nations with a rod of iron; this prophecy is to have a more complete fulfilment. And the Gentile nations that have carried the "harlot woman, drunken with the blood of the saints," will try to destroy this body, as soon as it is born.

This coming of Elijah synchronizes with the birth of Jesus, in this way: He was the Christ on the natural plane; and yet was free from the "LAW of sin and death. His body (the church,) on attaining to "the fulness of the measure of the stature of Christ;" are to be as he was: i. e. having the weaknes of sinful flesh, tempted in all points as he was, and yet without sin. Like him, being free form a LAW of sin. Each member of the body having a faith like his, and power to do what he did, and even greater works. Such is to be the character of the coming Elijah; the greatest born of women, but less than the least, in the kingdom, to set up in 1907. This body of Christ, full grown, is the church, during its 7 years of cleansing; a body in which gospel promicies are to be realized. It is equivolent to Christ born on the natural plane, the perfect natural, to precede the Christ body born on the spiritual plane.

When Jesus was born, Herod tried to kill him; and he fled into Egypt, and was hid from his enemies. So when about to be born again, Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. This, of course, was only a shadowy fulfilment of Ps. 2: which at the birth of the Christ body, both on the natural and spiritual, will have a more complete fulfilment. This explains the necessity for the hiding of the Elijah, after his first appearance, and unwelcome message of famine to this Israel.

When they were leading Christ to put him to death, he spoke this parable; "If they do these things in a green tree, what will they do in the dry?" (Luke 23: 31.) He was there to lay down his life; but though Herod, Pontius Pilot, the Gentiles, and people of Israel were gathered together; THEY did not take his life.

As certainly as an effort was made in a small way, to destroy the Christ in the green tree; so surely will the prophecy concerning the final gathering against the Lord, and against his Christ, be fulfilled on a far larger scale, when the nations are dry (ripe) for destruction. Let them set themselves in array, saying, "Let us break their bands asunder, and cast away their cords from us." He that sitteth in the heavens will laugh; the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion."

But how shall they know that the days of the Son of man has come, and that the true church have attained to the full stature of the Christ on the natural plane? or indeed, that any new-born child, so to speak, has come to begin to assume authority, seeing that men are to plant and build, and know not of the destruction that is coming? Did they know that the Christ of God was born, (on the natural plane,) when, in the green tree, Herod attempted to destroy the young child? These things are ordained. "We speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." They thought they were destroying a deceiver. And even Herod, though a believer in the prophets, (while the teachers of christendom do not,) must have thought he could interfere with its fulfilment. Is the world, or nominal believers in Scriptural prophecy any more credulous now than then?

The star. and wise men, made Herod, and all Judea recognize the birth of Jesus; at least, made his enemies recognize it; while God chose a different way with the shepherds. The same God still lives.

As the prophecy concerning human opposition to the reign of Christ, began to be fulfilled at his first advent, so events will be repeated on a much larger scale at his return, to carry that reign into effect. Since the dragon of Rev. 12, surely applies to the Gentile nations; and the man child is yet to be born. Mighty effort will surely be made, by the agents of the prince of this world, to destroy it in its infancy: prophecy will be fulfilled. And this final struggle for the dominion of the earth, is impending. Their aim, under "the deceiver of the nations," the man of sin; also to be revealed, like the Elijah, before the great day of the Lord, will be to "destroy the young child;" the Elijah, this forerunner of the perfected Christ. For if they could do such things in the green tree, etc.



## THE COMING OF THE ELIJAH.

The Elijah suddenly appears with the unwelcome message to a rebellious Israel, and immediately hides himself; even as the young child was hidden in Egypt. While the husband of that woman Jezebel, made every possible effort to find him; taking an oath of the nations that they had not found this troubler of Israel. —And remember, "that woman Jezebel," (Rev. 2: 20,) is still seducing Israel "to commit fornication, and to eat things sacrificed unto idols." Let him that readeth understand. And her prophets are multiplying on all the high places of Israel. Elijah comes before the great and terrible day of the Lord; 7 years before. And will have a message of famine, not of bread, nor of water; but of hearing the word of the Lord, at his first appearing. This is at the very beginning of the days of the Son of man. And, like the Elijah of old at his first appearing to Israel, there will be SOMETHING to compel recognition of the message of the coming man. Since the famine will be recognized only by convincing christendom that the gospel age is ended; and a new order of things is to be introduced.

Although the coming of the Elijah marks the beginning of the days of the Son of man, during which HE will not be revealed; it is different with the Elijah, who will be manifested to a rebellious Israel, before

he hides himself. God could protect this new-born church, or Elijah, without having it flee for its life; so he could have protected the young child from the wrath of Herod, without flight into Egypt; but how then should the Scriptures be fulfilfilled?

After the hiding of the Elijah until the third year, 1903; he will be commanded to show himself to the powers that be; the very ones that have sought with evil designs, to find this "troubler of Israel."—Do not forget that when the Elijah, or full grown earthly body of the Christ, comes, whatever is the antetype to the wise men and star, will make the fact known in some way that will surely alarm and half convince the powers of christendom; so that Elijah's first appearance with his claim that no saving truth shall reach christendom, only according to his word; will be believed to the extent of full confidence by every true christian, and enough to arouse fierce anger among the millions of worshipers on all the "high places" of the world.

Great events and mighty changes such as humanity has never dreamed of, events that will make all faces gather paleness, and men's hearts fail them with fear; things that will arouse all the demon within the natural man, are among the things that are coming on the earth. Not in their fulness, however, until the day when the Son of man is revealed. He will "be revealed in flaming fire, taking vengeance on them that know not God." "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us," (Luke 23: 30.)

Of course, if the nations of christendom, this second house of Israel, knew that this coming man was the fully developed earthly Christ,—which is just as sure to come, before the resurrected body; as that the earthly Christ himself came before the resurrected Christ. — they would not attempt its destruction. Nor, had they known, would the princes of this world have put to death the Lord of glory? But the kingdom of God is coming without observation; though "Elias must



first come." As there were two Christs, the earthly, and the heavenly; Christ on the natural plane, and Christ on the spiritual plane; So there are two phases of the Elijah. One is the forerunner of the kingdom of God, or Christ, on the plane of incorruption, the 1000 years reign. This phase, is the church, we that are alive and remain; and who do not die. Being delivered from the law of sin and death; they are advanced far beyond our present position, and yet not entered into incorruptible life. They a forerunner or an Elijah to Christ's earthly kingdom. Even as that is the Elijah, or forerunner of the immortal kingdom that flesh and blood cannot inherit; thus the Elijah, like the Christ, is a developing body.

It is this kingdom of Christ, that is to "prepare in the desert a highway for our God," (Isa. 40:) For Christ is to reign until all enemies are subdued; all crooked things made straight; then he gives up the kingdom to God, even the Father.

But before these, there are two typical Elijahs, as there are the two typical houses of Israel. John was an Elijah as offered to the Jewish church on the natural plane. This body, as it was in 1882, having recovered the lost faith; came in the spirit and power of Elijah, prepared to restore to the gospel church, what THEY had on the spiritual plane; namely, the title to the inheritance. "For when ye believed (the gospel,) ye received the earnest of the inheritance, until the redemption of the purchased possesion." Elijah's work is that of restitution; hence, if the church had indeed, lost the true gospel faith, that which came with power to restore that faith, came as an Elijah; just as truly as John was an Elijah to the Jewish church [Both of them were rejected, since it was God's plan that both these typical houses should stumble.

In the third year, Elijah is told to show himself, and the Lord will send rain on the earth." [The famine comes between a former rain, and that which comes at the word of Elijah; and here, between the word of God

as we now have it from the "former rain," and as it will be in the "latter rain." When he again showed himself, it was with power to do that which turned the hearts of Israel back to the true God. Not Jezebel, nor the false prophets, (teachers,) but the fickle multitude, until the false prophets were overcome.

We may look for terrible things; since, when Elijah comes, the "man of sin" is revealed; with all power and signs and lying wonders. After this encounter with these "prophets of Baal," Elijah again flees for his life. We do not attain to ETERNAL life, until after the 7 years of cleansing; until we meet Christ at the "mount of God; at the general assembly of the church of the firstborn, unto mount Zion."—In the cleansing, the sprinkling on the third day, corresponds to the third year of Elijah; and to Christs' coming to his temple to purify the sons of Levi.; this is not at Horeb, nor when we meet him, and see him as he is.

As the light is now beginning to shine on this transition period of 7 years now before us, the reader need not be surprised at some modification of former views concerning things that are about to be fulfilled.

THIS Elijah is only firstfruits of the restored man, having only probationary life; such life as Adam lost. And hence, COULD die; as, in the type, he prayed that he might, on his flight from Jezebel. After returning from Horeb, the mount of God, he had no fear. See his reception of the three captains, with their fifties. Then he had power, apparently, to have bound Jezebel, or the king, in fetters of iron, as the saints will do. It will be remembered that Aaron met Moses at the mount of God and was endued with power to execute the judgments on Egypt. And that the church of the firstborn, assemble at mount Zion; doubtless for the High Priest washing, before being endued with power to execute the judgments written?

As the seven years of cleansing, must precede, or at least terminate at, or before the High Priest washing; it follows that this phase of the Elijah, like the days



of the Son of man, will continue for the entire 7 years; ending "in the day when the Son of man is revealed, in 1907; the kingdom being then organized. This fleeing of Elijah until he had been to Horeb, also agrees with Dan. 7: 21, 22; "I beheld, and the same horn made war on the saints, and PREVAILED against them until the time came that the saints possessed the kingdom." Thus the Elijah is compelled to flee from the civil and ecclesiastical power of Jezebel and the "dragon," until caught up to the throne, in 1907. Then, the dragon makes war on the remnant of the seed of the free woman or gospel covenant; the "seven thousand, that have not bowed the neen to Baal. "In that day, let him that is on the housetop not go down to save his stuff, He that shall save his life, shall lose it."

## THE JUBILEE ARGUMENT.

The next argument by which the diagram was built up; that marking the spring of 1882, as the beginning of the times of restitutiou; we will now present to the reader. Not that they really began at that time, but as the law and prophets were fulfilled to the natural seed, or first house of Israel; so they were fulfilled to the spiritual seed, the gospel church.

Those of this body, know that the Jewish church, were, "Israel after the flesh;" and that children of the flesh are not the children of God; and if not children, then not heirs. That the real heirs, are "children of God, being children of the resurrection." They also know that we of the Gentile gospel church, are still in the flesh; and hence, are not children of God, only by anticipation. As candidates for the resurrection or new birth, we have died, been buried, and raised to a new life, in figure, but not in fact. Hence, we are as yet, heirs only in figure. The resurrected Christ, not Isaac, was the seed of promise. The resurrected Christ, we say; because Sarah and Hagar, in the Abrahamic

allegory, answer to two covenants; the one unto bondage and death; the other unto life, and freedom from the bondage of corruption. The one answering to the Jerusalem that now is, and is in bondage with her children; the other, to the Jerusalem that is above, which is free. While the Christ after the flesh, belonged to the old covenant; made under the law, he was a child of the bondwoman; and was sent only to those under the law. Hence, he was to God, what Ishmael was to Abraham. He was God's "beloved son;" so was Ishmael to Abraham, (Gen. 17: 18;) but not his begotten Son and heir. Isaac was his only son; (Gen. 22: 2:) the resurrected new-born Christ. firstborn of the dead, was God's only begotten Son, (Acts 13: 33.) Nor as son of the Jerusalem of bondage, was Christ an heir; "For the son of the bondwoman shall not be heir with the son of the free woman." "For if they which are of the law be heirs, faith is made void, and the promise is made of none effect." Hence the Christ made under the law, was not an heir.—Only to the typical inheritance,—that offered to "Israel after the flesh." From a Bible standpoint, no one can deny this. The resurrected Christ, the firstborn from the dead," is as yet, the one and only seed and heir. Not of Abraham, but of God; "heirs of God; and when actually born of the free woman, the Jerusalem above, the mother of us all; we shall be "heirs of God; joint heirs with Jesus Christ." Abraham, like Sarah and Hagar, and the two sons, belongs to the allegory; and in his fatherhood, answers in the Abrahamic allegory, to the God and Father of our Lord Jesus Christ.

Israel is of the free woman, the resurrection covenant; all else is made up of types and shadows, the letter that kills. The first house of Israel, are called Israel, by Him who quickeneth the dead, and calleth things that are not, as though they were; because being born from a dead womb, they were a resurrected seed, in figure. So the gospel church are resurrected in figure. Hence, they have been born again, children of the free woman, and are the seed of Abraham, and heirs according to the promise, in figure. But both these houses of Israel were to stumble; and only an elect remnant from each, will constitute the real seed; in whom all families of the earth will be blessed.



The jubilee, under the law, was a time of the restitution of all things; that is, all things on the natural plane. Read Lev. 25: and you will more easily comprehend the beauty and strength of what is to follow.

A universal restitution under the law, which is "a shadow of good things to come;" must necessarily have some relation to that of which it is a shadow. And there is to be a restitution of all things; to begin when Jesus returns, (see Acts 3: 21.) And that the shadow, or type, reaches to the substance, is certain; for a type is fulfilled only in that of which it is a type; and Jesus says it is easier for heaven and earth to pass, than for one jot or tittle of the law, or prophets, until fulfilled. And the law concerning these jubilee sabbaths fills a large place in that typical Mosaic system.

The law concerning the jubilee, was to multiply the next lesser sabbath,—for they had many sabbaths between the seventh day and the seventh year,—into itself, in order to reach the larger one: thus; "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. Ye shall hallow the fiftieth year, and proclaim liberty throughout all your land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family," (Lev. 25: 8–10.) Every one who had sold their possessions, or sold themselves into servitude, were to be redeemed in the year of jubilee, without money and without price. And there is to be a restitution of all

things; of man himself, and all that man has lost; a "redemption of the purchased possession."

These cycles, and this restitution was a part of the law, a shadow of good things to come; and MUST be fulfilled in that "restitution of all things," to transpire after Christ's return. Nor can that system of multiples pass away until fulfilled; if Christ's words are true; and the Scriptures cannot be broken.

The foregoing, is the foundation on which this jubilee argument rests. And now we will give the argument. First, however, let me say, the Jews never did keep the law, or let the land enjoy its sabbaths. But this has nothing to do with its fulfilment. Its fulfilment is above human control. Christ fulfilled some of the law at his first advent; and will fulfil more at his second coming.

These sabbatic cycles, or land sabbaths, were to be repeated, like the yearly atonement; over, and over, and over again; just as long as they had possession of the land. It was to begin "when ye come into the land which the Lord thy God giveth thee." Then shall the land keep a sabbath unto the Lord; six years thou shalt sow thy field; but in the seventh year shall be a sabbath of rest unto the land. Now that we may begin to count these cycles, which cannot pass away until fulfilled, at their actual beginning; we inquire, when did God give them their land? Let Paul answer. "When he had destroyed seven nations in the land of Canaan, he divided unto them their land by lot." It was, therefore, at the division of the land, that these cycles which cannot pass away until fulfilled, began.

Now a word about our Bible chronology. The outcome of these time arguments depends, of course, on the correctness of the chronology. If that is imperfect no correct results of any time argument can be relied upon; and hence, all definite time measurements in the Scriptures would be of little or no value to us. Hence, it cannot be that chronology was designed to remain to humanity a sealed book, and so destroy the



value of much that God has undertaken to reveal. If for no other reason, this would be sufficient to compel me to believe that a perfectly reliable chronology can be found in the Bible, clear and unbroken, requiring no daubing with untempered mortar, to build it up. If there are disjointed parts, back in pre-historic times, not Scripturally united, then indeed, it is not reliable. Eclipses can help us only as far back as history associates them with events. What possible use can it be to know that an eclipse occurred just 4891 years ago; or just 6000 years ago, if there is no recorded event associated with it? Eclipses occur every year, and always have ever since the solar system came into existence. But what of it? the Bible says nothing of eclipses, nor does history any further back than history goes, that is, back to only a little prior to the Persian era. But from the first year of Cyrus, B. C. 536, there is what is known as "Ptolemies Canon," in which more than 150 solar eclipses, associated with historic events are recorded, making the main outline of chronology from that, as reliable as any human calculation can be.

The chronology from Adam to Cyrus, is all Scriptural. As found in the Old Testament, there are only three obscure periods; that concerning Abram's birth, and from the covenant to the law; and from the division of the land, to David. And it is just these three places in which the New Testament comes to the rescue; otherwise it is entirely silent on chronology; a significant fact in itself.

Then again, this chronology as we now have it, has stood the test during this entire movement. All the time arguments making up the diagram are based on it. If it were incorrect, how could harmony come out of it? an evil tree cannot bring forth good fruit. The diagram, with all its exact definite time fulfilments; some of its time measurements reaching back thousands of years; while others begin this side of the christian era, and so are independent of Bible chronology; and yet one and all take their place in the diagram

without a hitch. This could not be, unless the chronology is absolutely correct.

I here give its outline, because we have to use it in this Jubilee argument.

| | | |
|---|---|---|
| From Adam to end of the flood | 1656 | years. |
| From the flood to covenant with Abram | 427 | " |
| From covenant to the law | 430 | " |
| From leaving Egypt to the division of land | 46 | " |
| Under the judges | 450 | " |
| Under the kings | 513 | " |
| Captivity to first year of Cyrus | 70 | " |
| First year of Cyrus to vulger christian era | 536 | " |
| To A. D. 1873 | 1872 | " |
| Total | 6000 | years. |

Beginning these jubilee cycles at the division of the land, as the law required, there should have been 19 jubilees before the captivity, thus: from the division of the land to the captivity, was 450 years under the judges; and 513 under the kings; or 963 years. And 19 times 50 is 950. Hence, they had 19 jubilee cycles and 13 years into another cycle, when they were taken captive, and their land taken from them. Thus that system of sabbaths to the land passed away; for since then both they and their land have been subjected to Gentile dominion; and Jerusalem is to be "trodden down by the Gentiles, until the times of the Gentiles be fulfilled." So much for the facts in the case.

Now comes the question; did that part of the law pass away at the Babylonian captivity, when God gave their land, "all, wheresoever the children of men dwell," into the hands of Nebuchadnezzar; and pass away without a fulfilment? The jubilee, a "restitution of all things," was not fulfilled when they went into captivity. And Jesus said, "Elias truly shall first come, and restore all things." Hence, the restitution, of which that of the law is a "shadow," was an antiype of that jubilee system, in SOME way; and



still future at that time. And according to Acts 3: 21; cannot be fulfilled until he sends Jesus, which before was preached unto you; whom the heaven must receive, until the times of the restitution of all things.

I think the reader can see that the jubilee argument has a solid Scriptural foundation. Those multiples and jubilees were a part of the law; they point to good things to come, and cannot pass away until fulfilled. And they cannot be fulfilled until he again sends Jesus, which before was preached unto you. Hence, those cycles must still be measuring time, in carrying out that part of the law.

The law is no longer in force; Christ was the end of the law for righteousness. Hence TYPICAL jubilees are at an end. It follows, then, that there must be an antitypical cycle reaching to the antitype; else the system has passed away without a fulfilment; as except it pass away, a type MUST reach to the antitype.

Their last typical jubilee ended 13 years before the captivity; when an antitypical cycle MUST have begun.

Now this second house of Israel went into captivity to mystical babylon; and lost their possessions; all they had; "the faith once delivered to the saints;" "an earnest of the inheritance until the redemption of the purchased possession." It was not the inheritance, still it was all they had, and without which they could not enter into their rest.

Between the autumn of 1878, and the spring of 1882, this lost faith was recovered, and being complete, was offered to this second house of Israel, and rejected by them. This being one feature of this prophetic movement; and an actual fact. Here then, in the spring of 1882, a restitution of all things,—all that the gospel church had lost,—would have occurred, IF they had received it; just as truly as would the Jews have had what THEY had lost, i. e. their land and kingdom, restored to them, IF they had received THEIR Elijah. For, if they had believed John, they would have received Jesus. It is true, God blinded them lest they

should see, believe, and be healed. Even as in this case; since it was ordained that both houses of Israel should stumble. [Only a few out of each house being chosen for the church of the firstborn.]

But I am in advance of my subject. The counterpart between the two houses, as seen in the diagram; called for just this offered restitution to the gospel church, from the spring of 1882, to the autumn of 1885; at which exact time another time argument shows that they also, like the Jewish house, were cast off, spewed out of his mouth.

From their last typical jubilee, when that system of sabbaths to the land, passed away unfulfilled, unless an antitypical cycle has been in process of fulfilment; we have the complete antitypical cycle, to its fulfilment to the gospel church. Thus: From 13 years before the captivity, where their last typical jubilee ended; add 70 years of the captivity, ending with the first year of Cyrus, B. C. 536; to 1881, which Jewish ecclesiastical year ended in the spring of 1882, and it makes a jubilee of jubilees, or 50 times 50; 2500 years.

Now how does it happen that this antitypical jubilee cycle of 50 times 50, ends (like every other time period,) just where the diagram calls for that offered restitution for a period of 3 1-2 years? Supposing this cycle had ended in 1885; and the one on Zion's warfare, in 1882; or a year, or half a year from where they do end; what would become of the diagram? And bear in mind, all these periods, with their terminal points were seen and published in the HERALD before the diagram arrangement was seen.

The promises were never designed to be fulfilled to man in the bondage of corruption. Indeed, unless God should reverse the arrangement of "first the natural, and afterward that which is spiritual," they could not be fulfilled in this life, or this side of the resurrection. The promises are age-lasting; he is to reign over the house of Jacob forever, (for the AION.) As kings and priests, we are to reign with him for the AION. All



pertaining to the Jewish church, as well as all promises to the gospel church, was to endure forever.

Man that it born of woman, is of few days; like grass, he cometh forth in the morning, and in the evening is cut down and withers. The Jewish church and the gospel church were, and are composed of such transcient beings. Both are typical, and both were foreordained to stumble, and fall. It may be said of the latter, as truly as it is said of the former, "If they which are of the law be heirs, faith is made void; and the promise is made of no effect." What good did their Elias do them? what good did their Messiah, or the offered kingdom and restitution do them? or the cleansing of their temple, or any other fulfilled promise, or offered fulfilment? Promises were carried out; God doing his part, just as if they were the real heirs; because types are patterns or figures; and in and through them, God speaks of things that are not, as if they were the real thing itself. And restitution, not of the land, nor of the kingdom, but of just what this second house of Israel had lost; namely, the true faith; the title to both the land and kingdom; was offered them at the end of that jubilee cycle. Offered for just 3 1-2 years; then the time determined on them being ended,—as the next argument in the diagram will show,—they were "spewed out of his mouth," and the "time of harvest began, Since which, since the autumn of 1885, the tares are being bound in bundles.

Thus this antitypical jubilee cycle brought the offered restitution to this second house of Israel, in exact fulfilment of the diagram. But the jubilee points to actual restitution; hence, is not yet fulfilled. There is one more jubilee cycle before the number is complete.

You will notice that this multiple makes but 69 complete sabbatic cycles; 19 before the captivity, and 50, from that to the spring of 1882. This makes but 69, like the 69 "weeks" in Dan. 9; while, like those weeks, so with these cycles, 70 is God's ordained number. as we shall show.

sonal deliverance from bondage, but not a restitution of their inheritance. This 7th year sabbath was part of the law, and cannot pass away until fulfilled.

The church of the firtstborn, the real inward Jew, has by faith, gone out free, by forsaking all; during all these sabbatic cycles, but not in fact. The actual fulfilment is reserved for this last antitypcal cycle of 50 years upon which we have now entered; and this 7th year feature of the law MUST be fulfilled before the final restitution, or great jubilee.

It applies only to Hebrew servants; he that is a Jew inwardly. There are those "who say they are Jews, and are not, but do lie, and are of the synagogue of Satan," But the church of the firstborn, those willing to forsake husband, ~~wife~~, or children, if need be, for the gospel of the kingdom; will go out from the bondage of corruption, during this last great cycle of the 50ys upon which we have entered; the last of the antitypical 7th year sabbaths; the last cycle to precede the one great antitypical jubilee.

It seems to me that the very fact that the events before us are taking shape so grandly and Scripturaly, is very convincing evidence that we are indeed, on the threshold where the next step must be realization.

What can be plainer, or more beautiful that is this 7th and 49 year with its personal deliverance? The Elijah, or 144 000, must be set free, and the kingdom set up, some time before the groaning creation CAN be delivered. Hence, just such a deliverance as these 7th year sabbaths typify, must necessaily precede the final restitution of all things. Because there were 7 times 7 of them, so far from weakening the exactness of its typical character, lends added beauty. Every one of these cycles have set free some of these "Hebrew servants," (let him that readeth understand;) not in fact, but it is laid up for them. And this present antityical cycle, the one that completes the 70, and ushers in the great jubilee, will bring the realization to all this class of servants.



The fact that 70 cycles are the number, instead of 50, or rather 69, in no weakness in the argument; for the 50 times 50 applies to the second typical house of Israel; and being a continuation of the cycles on a basis too short to reach the complete number, was, evidently, so arranged, joined to 19 cycles, on purpose for this second typical house. While for real restitution, the law requires no definite number whatever; only a continuation of the cycles, until fulfilled; even as with the yearly slaying of the passover lamb.

That 70, instead of 69 complete cycles, is God's ordained number; is evident, first, because, he made the land desolate until it had enjoyed its sabbaths; a statement that necessarily implies a definite number. And 70, in no way could apply to their past 19 cycles during which their land had not rested; since, if it meant the 7th year sabbaths, 70 was far too few; and if complete cycles, 19 was sufficient. Hence, God must have meant all, both past and future, if he meant anything by the number 70. Then again, it was from Babylon his typical people were to be delivered, when the land had enjoyed her sabbaths. And there is a mystical Babylon out of which his people are to be called, in connection with the great deliverance, and "redemption of the purchased possession;" which includes the same land as promised to Abraham.

But to make it absolutely certain that 70 cycles is the number, 69 have already passed, and the events belonging to the 70th are indicated by all the strength of the diagram; and all the signs of the times. While the 69th, for what it was apparently designed, has actually been fulfilled. The faith, lost by this second house, was restored at the exact time so that it could be offered to, and rejected by them; even as what the Jewish house had lost, was offered to them and rejected, as needs must be; since both were to stumble.

Then again, as these 50 year cycles, on this larger scale, become multiples; they are, to the great jubilee restitution, what the 7th year release, was to the typ-

ical Jewish jubilee. And this 7th year release is part of the law, and precedes the jubilee; and MUST be fulfilled before the actual jubilee restitution.

As it answers to the 7th year release, so it answers, in every point, to the deliverance of the church of the firstborn. It is no new idea that this body, to constitute the Elijah, who "truly shall first come, and restore all things," comes before the great restitution. It is no new idea that these go out free "to wit, the redemption of their body," before they receive the Abrahamic inheritance as "heirs according to the promise." It is not a new idea that they must be prepared to forsake family and friends, husband, ~~wife~~, or children! and that we are free to choose, either to go, or to remain in bondage, (see Exo. 21:2–5; Matt. 19:29.) How could a type speak plainer than this?

This cycle, on the larger scale, into which we have now entered, is the last of the 70; and we are looking for just such a deliverance, to be completed, at the end of the "seven days" cleansing.—We shall not be entirely free, until the uncleanness of sin is gone.—This seven years ends with the 6000 years, (from the fall,) or in 1907. The Hebrew servant had served 6 years, in Exo. or Deut, wherever it speaks of it. The year of release was defininely fixed; and they might have sold themselves during any part of the 6 years; but for some reason this is ignored. May it not be so arranged because, on a still larger scale, man has sold himself into bondage for 6000 years; and must serve the full time before even this 7th year release?

Thus the events of the entire 70th cycle are opening up to our vision. The first 18 years, now nearly ended, will, we believe, develop the body to the full stature of Christ; when we shall have all truth, all into which the Spirit was to lead, while the church remains in this low condition subject to the law of sin and death. After which, the Spirit having finished its work to the gospel church, there will be a famine, not of bread, or of water, but for hearing the word of the Lord, until

x into the holy place.



Christ comes to his temple for the first "sprinkling," with living water, in 1903, or on "the third day.

Elijah experienced the famine, or rather was fed in an unusual way; but for rebelious Israel, the famine will continue until ended by the word of the Elijah af- the third year. This third day sprinkling of Elijah, seems to prepair him for his power in turning Israel back to God; Then for him, there is anoter sprinkling on the 7th day, to complete the cleansing. And during the 7 years, in which this Elijah phase of work is being accomplished, men will continue to plant and build, and know not, even as in the days that were before the flood. These being the days of the Son of man; his PAROUSIA, after he has come, and before he is revealed. Hence, when he suddenly comes to his temple to sit as a refiner's fire, to purify the sons of Levi, (the first, or Aaronic order,) he is still "as the lightning;" or in his High Priest glory, (as Paul saw him,) and not as he will be at the end of the 7 years, when he puts off his High Priest glory, to wash his flesh. It is then he comes to his cleansed body, the same unglorified Jesus, as they saw him go. After which, when the kingdom is organized, he will appear in his kingly glory that every eye shall see. When he appears, after the days of the Son of man, "then shall ye also appear with him in glory."

After that, there is to be a message to Israel (the church, the "remnant of the seed of the woman," as with Moses and Aaron, to Israel, (see Exo. 4:29–31.) Then the message to the kings and rulers, (Ps. 2; Rev. 10:11; 14:6.) After this first angel's (messengers) proclamation, (Rev. 14:6;) two others follow. And this call out of Babylon, is the time when, like Lot, fleeing out of Sodom, two shall be on the house-top, etc. "look not behind you! Remember Lot's wife."

All this comes after 1907, and before 1915; for then the stone will smite the image, and in due time, grind it to powder. From 1915, there are still 16 years in which to finish the work; for the great restitution of

humanity at large, cannot begin until the passover is fulfilled, (see Luke 22 : 26 ;) in the destruction of the firstborn of Egypt, the natural man, and the deliverance of God's son, even his firstborn, by baptism through death. Thus the outlook is grand, beyond description.

When the "wheat is gathered into his barn;" unlike the tares, it is taken from the "field," where it grew. The church were to grow from new born babes, until "we all," as one body, come to the unity of the faith, (attained in the spring of 1882 ;) and to the knowledge of the Son of God. To this, we did not fully attain, until we learned clearly to distinguish between the earthly, and the heavenly Christ, in this present year, 1899. And the whole plan indicates that in 1900, we shall come to the full grown man ; unto the measure of the stature of the fulness of the earthly Christ. I say earthly, because pastors, teachers, etc. are given, until we come to that full growth.

When gathered into the "barn," there must of necesity be a change of condition ; the growth is ended. Hence, I look for the gathering out of the field, as being taken out of the world, (the natural man condition of bondage.) And as the law for cleansing, MUST be fulfilled, after we are separated from sin, that which defiles ; and before we put on incorruption, which is undefiled ; this is the only condition in which we can arrive to the full stature of Christ. [He was born unclean : 'who can bring a clean thing out of an unclean ?, 'but he was free from the law of sin ; and yet was subject to the weakness of sinful flesh, tempted in all points as we are,] When we are set free from the law of sin and death, (and we cannot be cleansed until then,) we shall be just as Christ was. After the inward man, he delighted in the law of God ; and was free from all other law. Hence, he overcame the world.

His body, the living church who come to his full stature ; will be as he was, do greater works than he, and overcome as he overcame.


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Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 3.] AUG. & SEPT., 1899. [Nos. 5 & 6.


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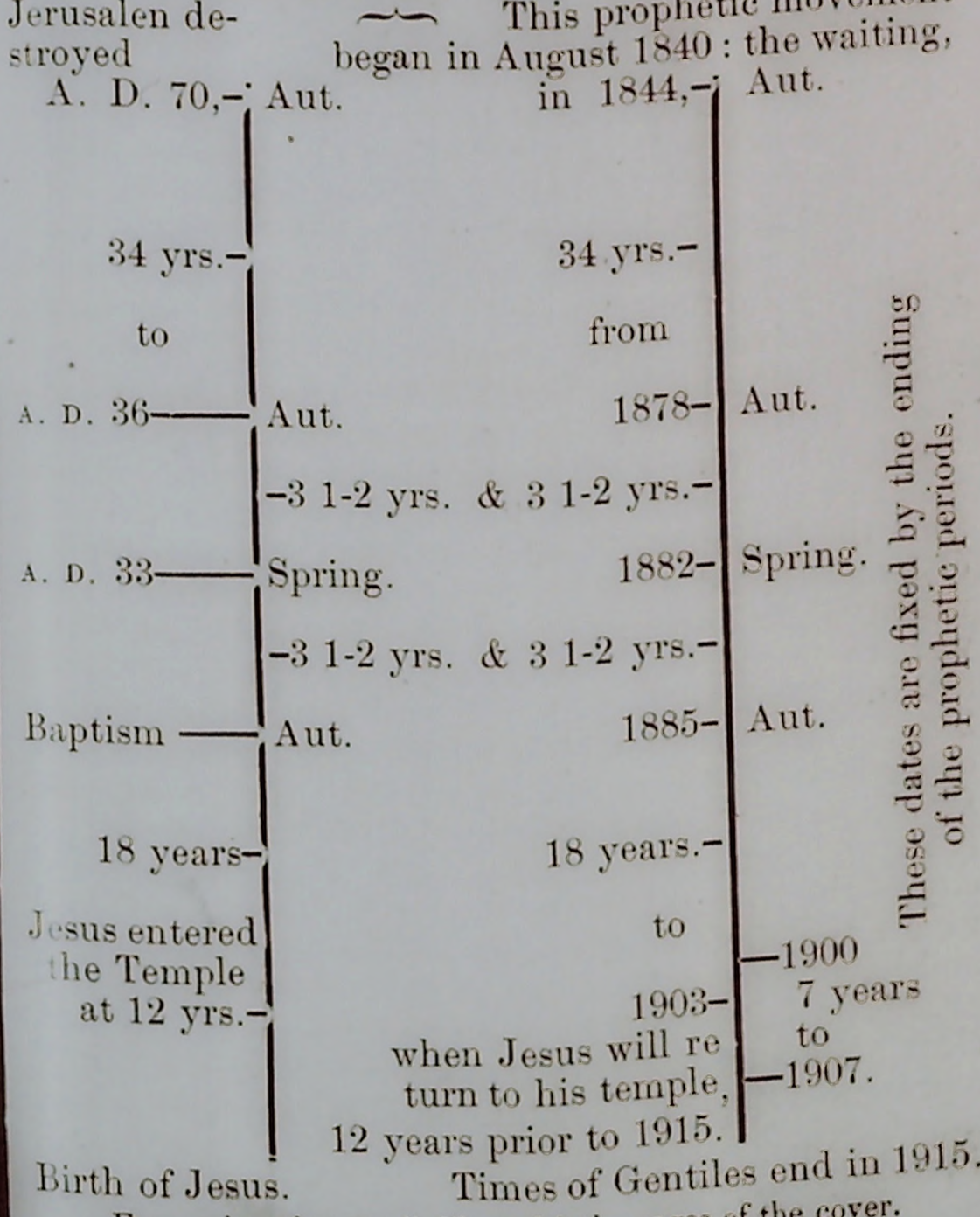
Jerusalen destroyed A. D. 70,– Aut.
This prophetic movement began in August 1840 : the waiting, in 1844,– Aut.
34 yrs.– to A. D. 36 Aut.
34 yrs.– from 1878– Aut.
–3 1-2 yrs. & 3 1-2 yrs.–
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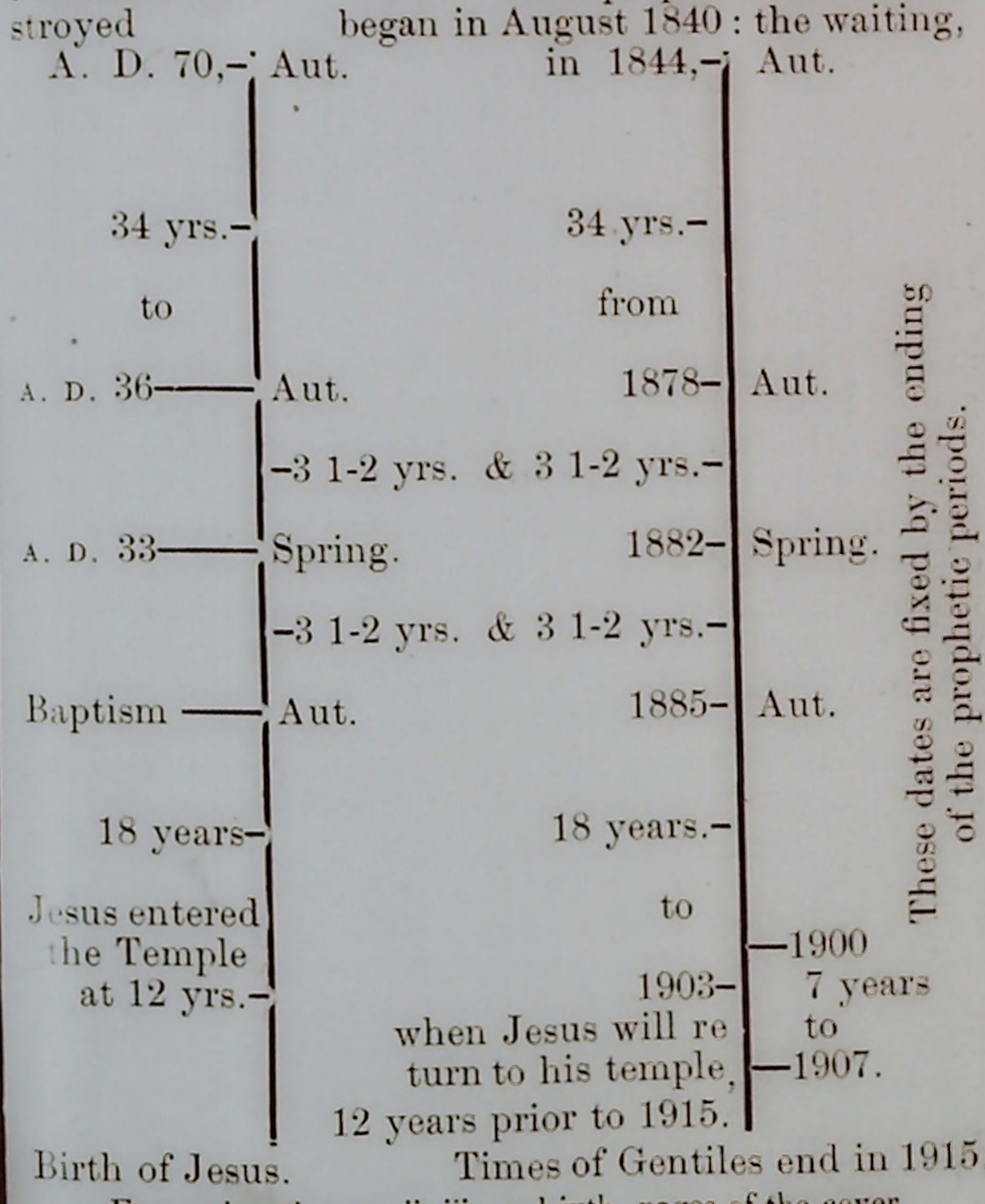
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# ZION'S WARFARE.

This argument shows that the second half of Zion's warfare ended in the autumn of 1885, just in the same sense that the part pertaining to the Jewish church ended when their house was left unto them desolate and God ceased to show them special favor, and turned to the Gentiles to take out a people for his name.

Surely every Bible scholar must recognize two phazes of Zion's warfare; or at least, that the Jewish and gospel churches were quite distinct one from the other; that the seed of Abraham according to the flesh, and they that are Christ's, and "Abraham's seed according to the promise," are brought into the Abrahamic family by a different way.

The twelve tribe dispensation, had a beginning and and an end, and therefore, a definite measure. So the gospel to the Gentiles had a beginning, and was to end "when the fulness of the Gentiles be come in." Now we shall show that God, "who has declared the end from the beginning," ordained that these two houses of Israel should cover an equal period of time; that when "their appointed time was accomplished," the warfare would end. And God has "a time, yea! a set time," when He will arise and have mercy upon Zion. Some people object to the recognition of a Zion or an Israel of the new covenant; but they need not; for although "Israel after the flesh," had their earthly mount Zion, there is a heavenly, a mount Zion, the city of the living God, the heavenly Jerusalem. And we are the circumcision, who rejoice in Jesus Christ, and have no confidence in the fleshly relationship.

[This argument will be clearly understood only by a clear understanding that the twelve tribe dispensation represented Zion, in one phase; and the gospel, or Gentile church, built on the twelve apostles, Jesus Christ himself being the chief corner stone, represents another phase.] And, as we shall show, were to be equal.



This idea of equality is based not alone on a few direct texts; but on the two entire systems; commencing of course, on their foundational twelve tribes, and twelve apostles. Also the fact that both houses were a resurrected people in figure, with their entire worship duplicated; the one on the natural, the other on the spiritual plane. One having its tabernacle made with hands, the other its "true tabernacle" worship. One being a figure of the other. One having natural, the other spiritual sacrifices; each accounted "a holy nation, a royal priesthood." Each having a promised Elijah, and Messiah; and ending with a harvest; and each house to stumble and fall and be rejected. The rejection being explained by the fact that neither the one nor the other; neither the Jewish church nor the gospel church are the true Israel of God. The resurrected Christ, "the holy One of Israel," "the firstbegotten of the dead," "the firstborn among many brethren," the one and only seed of promise; being as yet, the only child of God, by the free woman, or resurrection covenant, the covenant of promise.

God's promises to Israel, his Son, even his firstborn, are not to be fulfilled to children of the devil, or man in the bondage of corruption. Those who cannot learn this; that "children of the flesh are not children of God;" but are of the bondwoman; and that "children of God, BEING children of the resurrection," constitutes the ONLY title to heirship; cannot comprehend spiritual things; and the letter kills. The elect sons are only so called now, because "God, who quickeneth the dead, calleth those things that are not, as if they were." There is nothing to be gained by ignoring this. Christ is God's only begotten Son, being the only child of the resurrection; hence, when God raised Christ from the dead, He said, "Thou art my Son, this day have I begotten thee." Aside from Christ, the "sons of God" are not yet manifested; and it is for this, the groaning creation are waiting; for the creature itself shall be delivered from the bondage of cor-

ruption, into the glorious liberty of the sons; and have the gospel; since the gospel is to be preached to every creature for whom Christ died; and he tasted death for every man. Hence, the birth of Jesus will yet be "glad tidings of great joy to all people." But all this, the deliverance of the groaning creation, every creature, belongs to the resurrection, or free woman covenant, "the mother of us all;" when, sown in corruption, we are raised in incorruption. Which deliverance applies, first to the sons, or church of the firstborn; and afterward, to every creature; all that are in SHEOL, the grave.

To the natural man, born of the flesh; born of woman; all is shadow, types, and dark sayings. Both of these houses of Israel, have been composed of natural men having carnal minds, of which it is written, "the carnal mind is not subject to the law of God; neither indeed can be." Neither house being the real Israel, since God has chosen to educate or develop a promised seed through two typical dispensations; first, on the purely natural plane; and second, on the semi-spiritual plane. Yet in various ways, by figures and types, showing the spiritually minded that both Jewish and gospel churches were only figures of, but not the real seed of promise; that as there is to be a resurrection of all, they that have done good, and they that have done ill; a restitution of all things; the real seed of promise must be a resurrected seed. God beginning such instruction to Abraham, by giving him Isaac, first, from a dead womb; and again, from the dead in a figure. Abraham understood this; and died in the faith that God would give the land, the world, to him "for a possession, and to his seed after him," in the resurrection. And all that sprang from him, "and him as good as dead; (like himself,) died in faith not having received the promises; but looked for them afar off." Thus the gospel, "this gospel of the kingdom," that shall be preached as a witness to all nations, was preached to Abraham. And will be fulfilled when Christ, who is the resurrection and the life, the REAL seed to whom the promise was made, shall come and take the kingdom under the whole heavens, and reign from sea to sea; and from the river to the ends of the earth. Be not deceived; there are two Adams, and two births; man in the bondage of corruption is born of the flesh. "They which are the children of the flesh, these are not the children of God. He that is born of the flesh is of the bondwoman; but he that is "born from the dead," these "are children of God, being children of the resurrection. My age-to-come brother, do not deceive yourself; corruption cannot inherit incorruption; For the son of the bondwoman shall not be heir with the son of the free woman." —Read what it says, you believers in "Israel after the flesh," being the seed of promise. Is the apostle saying that the Scriptures teach that Ishmael, the Arabs, shall not inherit Palestine as joint heirs with the Jews, these other "children of their father the devil?" O fools and slow of heart to believe all the prophets have written" concerning the restitution of all things: not merely a restitution of one little typical people. Why can you not comprehend the allegory of Abraham, the two mothers, and two sons?



But christendom is as blind as were the first house of Israel, in believing that THEY are the real Israel of God, while in fact, they too are only a figure of Israel. Children of the free woman, the resurrection covenant, the church of the firstborn, the one body of Christ, the "second man Adam" and his "wife;" "bone of his bones, and flesh of his flesh," are the one promised seed, in whom all families of the earth are yet to be blessed. Blessed by being delivered from the bondage of corruption, into the glorious liberty of the sons, For the creature itself, (KTISIS,) shall be thus delivered; and Christ's command, "preach the gospel to every creature, (KTISIS, the same word,) will yet have a fulfilment; and Christ, the true light will yet enlighten "every man that cometh into the world;" since he

tasted death for every man; hence, all that are in the grave, (SHEOL,) shall come forth; and all that die in Adam, be made alive in Christ. For "God WILL have ALL men to be saved, and come to the knowledge of the truth." Saved from death, their present lost condition, by a resurrection from the dead.—If, as orthodoxy affirms, man does not die, God could not resurrect the dead, and did not raise Christ from the dead. But the resurrection of the dead, is man's only hope or chance of a future life. This is just how the gospel of Christ differs from so called christianity, and other religions of the "natural man." Since all these claim immortality and future life without a resurrection.

These two houses of Israel represent, each on a different plane, the one true Israel or Zion. Hence, the "double" of Zion's warfare. The real element out of which Zion is to be organized being, of course, embraced in these two typical houses; as wheat among the chaff. The warfare of Zion has been in the struggle of this one elect body; first, under the twelve tribe arrangement, on the natural plane; and then under the present arrangement on the spiritual plane. A very different kind of warfare; one of works; the other of faith. Each having a definite time measurement, which we will now investigate.

"Comfort ye, comfort ye my people, saith your God. (I think no christian will object to this Scripture being applied to the gospel church; but we will finish the quotation.) Speak ye comfortably to Jerusalem; and cry unto her that her warfare, (mar. appointed time,) is accomplished and her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins," (Isa. 40: 1, 2.)

As Zion's warfare has really been in two distinct parts, under the Jewish and gospel arrangements; it is certainly a natural application to apply this Scripture to these two phases. Indeed, it can be reasonably applied in no other way. Especially as we shall show that it has been so fulfilled, by actual measurement; that is, her "appointed time" under each arrangement has been divided into two EQUAL parts.



Double means two equal parts. A man sentenced for ten years, having his appointed time doubled, can not accomplish that sentence in nineteen years; neither would twenty-one years be a fulfilment. Double would mean twenty years, if it meant anything.

Now we shall show that Zion, received of the Lord's hand, 1849 years of humiliation in the bondage of corruption, under the twelve tribe dispensation; ending with the final "seventy weeks determined on them," which came to an end in the autumn of A. D. 36; at the end of the half week, 3 1-2 after Christ made the sacrifice and oblation to cease. From which, 1849 years more, ended in the autumn of 1885; 3 1-2 years after the "time of harvest" and binding the tares into bundles began to be fulfilled.—The harvest, like that of the Jewish age, beginning with the offered restitution in 1882, instead of '85, as we once thought,— Turn now to Jer. 16: and learn the different conditions to obtain between the first and second half of Zion's warfare.

Read Jer. 16: 12 to 18. "Ye have done worse than your fathers, therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; where I will not show you favor. Wherefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them again into their own land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them, and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. And first, I will recompense their iniquity and their sin double."

Now turn to Zech. 9: 9–12, where Christ rides into

Jerusalem as king, and the first half, of Zion's warfare as it applied to the twelve tribes, was about to end; and, to all appearance, God was about to "arise and have mercy upon Zion,' for the time to favor her, yea, the set time had come." But it was written, "In the day thy walls are to be built, in that day the decree shall be far removed."

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass. He shall speak peace to the Gentiles, and his dominion shall be from sea to sea, and from the river unto the ends of the earth. As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein was no water—from the law which made nothing perfect,—Turn you to the strong hold, ye prisoners of hope, even to-day do I declare, I will render DOUBLE unto thee."

If we can determine when God cast off the twelve tribes, or "Israel after the flesh," where he "would not show them favor," (Jer. 16: 13,) it will mark the end of the first half of Zion's "appointed time;" Yea! her set time.

The last measured period was given to Daniel thus, "Seventy weeks are determined on thy people and thy holy city." And although God always showed them special favor above all nations of the earth; so that in answering the question, What advantage hath the Jew? the apostle could say, "Much every way," still the last half week, in giving them the gospel while yet it was forbidden to the Gentiles, was the greatest favor. After which their "casting away was the riches of the Gentiles." And fleshly Israel ceased to be recognized as God's especially favored people. But Jerusalem's warfare continued, for there are two holy cities; one of the old covenant, spoken of to Daniel, as "thy people, and thy holy city;" and the one of the new covenant, belonging to the new kind of Jew, as referred to in the New Testament; meaning, of course, the gospel



church, they that are Christ's, and hence, Abraham's seed. This "holy city, (sanctuary,) was to be trodden under foot by the Gentiles, under a special condition of Christ's two witnesses, the Old and New Testaments, "forty and two months," (Rev. 11.)

During the second half of Zion's warfare the conditions were to be just the opposite from what they were during the first half. Under the former dispensation, God's people were favored with all worldly favor, on condition of obedience. Under the gospel all is the reverse; if they live godly, they SHALL suffer; if in this life only we have hope, we are of all men most miserable. If they have hated me, said Jesus, they will hate you. "If they do these things in the green tree, what will they do in the dry?"

Before giving the definite measurement, I will refer to the promise to "my people," Jerusalem, or Zion; to send fishers, and hunters, and bring them back "to their own land that I gave unto their fathers."

We have no sympathy with the age-to-come doctrine of the return of the outward Jew, or "Israel after the flesh." That phase of Zion's warfare ended long ago. Let no man deceive you. God's order is not "first, the natural, and afterward the natural again." They would have them return converted, or christian Jews. There are no christian Jews; no Jews in Christ, but a new creature. God will bring the spiritual, or resurrected Jew or Israel, back to their own land that he gave unto their fathers; "the land wherein ye now dwell," the very land that he gave to Abraham, (Acts 7: 4;) and give it to them just as he promised it to Abraham for a possession, and to his seed after him. All of which, like Abraham himself, died "according to faith," margin, not having received the promises, (Heb. 11: 13.) And, according to faith, Abram was heir of the world; which he and his seed will inherit.

### CHRONOLOGICAL MEASURE.

The literal fathers, to whom the promises were made, were Abraham, Isaac, and Jacob, (Ps. 105: 9, 10.)

At the death of Jacob, the twelve tribes of Israel as such, are so named for the first time, (Gen. 49 : 28 :) and the measure and history of the twelve tribes of Israel began.

From this covenant with Abraham, when he came into Canaan at 75 years of age, and God promised him the land ; which promise was the covenant, (see Ps. 105, also Gen. 12 ; 4, 7,) until the very day they left Egypt, on the morning of the passover, the beginning of the law, was 430 years to a day, (Exo. 12 : 41 ;) and this was the covenant "confirmed of God in Christ." who is the resurrection and the life ; (see Gal. 3 : 17.)

Now we must find how long it was from this covenant to the death of Jacob, where the twelve tribe arrangement began ; subtracting this from the 430, and the remainder will be the time from the death of Jacob to the coming out of Egypt.—There is no direct measurement of the time after the death of Jacob ; and if God had not given this little measurement of time which ends at the death of Jacob, but holding no place in the chronological line, the measure of Zion's warfare would not be revealed.

From the covenant, when Abram was seventy-five, to the birth of Isaac, was 25 years, (see Gen. 21 : 5.) Isaac was 60 when Jacob was born, (Gen. 25 : 26,) and Jacob died at 147, (Gen. 47 : 28.) Hence, from the covenant to death of Jacob, was 232 years. This from 430, leaves 198 years from death of Jacob to the exodus from Egypt, from which we have the regular line of chronology : thus,—

| | | |
|---|---|---|
| Death of Jacob to exodus, | 198 | years. |
| From exodus to division of land, | 46 | " |
| Under the Judges, | 450 | " |
| Under the kings, | 513 | " |
| Captivity to Cyrus, | 70 | " |
| First year of Cyrus to vulgar christian era, | 536 | " |
| To A. D. 36, | 36 | " |
| Total, | 1849 | years. |



At the end of the "seventy weeks," in the autumn of A. D. 36 ; God cast them off, "where he would not show them favor ;" and Jerusalem's 'appointed time,' on that plane, ended.

"Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel from the land of Egypt ; but the Lord liveth, that brought up the children of Israel from all lands,—from spiritual Egypt ;—"and first, I will recompense their iniquity and their sin DOUBLE." Then in Isa. 40 : Comfort ye my people, and cry unto them that their appointed time is accomplished, and their iniquity pardoned, for they have received double, for all their sins.

From the autumn of A. D. 36, add 1849, and 1885 is the result. The first half certainly ended with that seventy weeks determined on the Jews ; and they were cast off, "until the fulness of the Gentiles be come in." —Not "the TIMES of the Gentiles."—The fulness, is that which is to fill his house ; made up partly from an elect out of the first house ; who, as Paul said, "could not be made perfect without us ;" the remainder, after those invited to the "supper," at the end of the Jewish age were rejected, "none of these men which were bidden shall taste of my supper," (Luke 14 : 24 ;) being Gentiles, from the streets, lanes, and highways of the "great city spiritually called Sodom, and Egypt, where also our Lord was crucified."

The second half of Jerusalem's "appointed time," applies to the spiritual house, whose house are we, etc. hence, not to the natural, but to the heavenly Jerusalem, in figure ; since both typical houses are to become one, in the glorious antitype. This second half, ending in the autumn of 1885, not only takes its exact place in the diagram, as counterpart to the ending of the 3 1-2 years of offered restitution to the Jews, but also the beginning of the end, or "time of harvest." This is just what should mark the end of Zion's warfare, since the time of harvest, must intervene between

the regular work of the gospel age, and that of the perfected glorified church. As the harvest work pertains exclusively to the ENDING of the age; but not to the beginning of that which is to follow.

This wonderful organizing, throughout all christendom in all their churches, has spread into every corner of the earth; numbering more than 150, 000 bundles, beginning about eighteen years ago; has no other explanation than this: "In the time of harvest I will say to the reapers, (the ministering spirits, sent forth to minister to them that shall be heirs of salvation,) gather ye together first the tares and bind them in bundles." We judge nothing before the time. But must understand fulfilled prophecy, IF we are walking in the light. "I speak these words that when they come to pass ye might believe," said Jesus. If the conditions of his words are fully and fairly meet, we must submit our judgment to the facts. There is abundant evidence that the end is at hand. "In that day many will say unto me, Lord, Lord, have we not done many wonderful works in thy name?" We judge no man; but speak of facts. Never has working in the name of Jesus, been such a watchword as now. And yet they have NO TRUTH. [Nearly all christendom DENY that Jesus Christ cometh in the flesh; hence, deny restitution spoken of by all God's holy prophets.] Nearly all worship in the name of the Christ of the old covenant: stumbling over that "stone of stumbling;" and hence cannot be recognized by the Christ of the new covenant. Believe it or not, the proof is abundant that Jerusalem's appointed time is accomplished; that the time of harvest has begun; that the tares are, in the main, already bound in bundles; and that the wheat will soon be gathered into his barn. This may look severe, but facts cannot be set aside; and these wonderful developments fulfil his words. Hence this Laodicean church are spewed out of his mouth, as truly as were the Jews at the end of their appointed time.



## THE SEED OF PROMISE:
### OR THE "SECOND MAN" AND HIS BODY.

As Christ was made under the law, developed out of the first house of Israel and on their plane; having the nature of the seed of Abraham; carrying out that legal system to its ultimate, winning life by obedience, in spite of the weakness of corruptible flesh; so his body the elect church, bone of his bones, and flesh of his flesh; in short, the wife of the "second man Adam," is to be developed out of this second house of Israel, on their plane; and carry out to its ultimate, all gospel requirements, winning life by absolute obedience to all its conditions of faith, in spite of the weakness of sinful flesh: carrying out these conditions as completely as Christ carried out those of the law. Nothing short of absolute perfection can meet gospel requirements. That is, the "wife" must attain to the same degree of perfection, on her plane, that Christ, the Bridegroom, attained on his plane. She must be "without spot, or wrinkle, or any such thing," before being presented to him; and hence, before she gets access to the "tree of life."

He was made perfect through suffering, and overcame the world,—that is, this condition of sin and corruption,—by obedience to the works of the law which was ordained unto life. With him, it was, Do and live; as the law required. We, the espoused bride, overcome by a faith that meets all gospel requirements as perfectly as he fulfilled those of the law. That is, under the gospel, faith that is counted for righteousness, must be as complete with his bride, as was the righteousness of works with Christ. God makes no demands that cannot and will not be fully met.

The promised seed, Christ and they that are Christ's, the second man and his wife, are developed, made perfect, on the first Adam plane; notwithstanding the weakness of sinful flesh. Brought back to absolute

freedom from sin and all its mental and physical effects. as was man before he sinned ; God, manifested in the flesh ; namely, in the natural man. This is the mystery hid from the ages ; the mystery of God, to be finished in the days of the voice of the seventh angel when he shall begin to sound ; as he has declared unto his servants the prophets. It is a perfect seed, developed out of the imperfect. The mystery being how "a clean thing can be brought out of an unclean."

Christ after the flesh, born of woman ; or taken out of the unclean, was made perfect by obedience to the law ordained unto life; and learned obedience by the things that he suffered. He however, had not a carnal mind, and hence was not subject to the "law of sin and death." Nor was Adam subject to that law until he sinned ; but he could not learn obedience without suffering the evil of disobedience ; hence sin was a necessary evil, that children of God might learn obedience. But sin when it is finished, bringeth forth death ; and death is the end of life, the eternal end, unless man is born again, brought into life a second time. For this, a second Adam must be provided, developed out of the first Adam. Otherwise it would be an entirely new creation, and not a reviving and continuation of the same race on another plane of life ; reproduced, or born again.

Resurrected, or restored again into life ; man will not have the same organism or body ; the Scriptures are clear on this ; "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, AGE-lasting, in the heavens. For in this we groan," etc. No one can question the fact that it is this sin cursed body in which we groan, of which the apostle is speaking ; or that the other body is not this same body. It is a heavenly body, because the resurrected, or spiritual man condition, is the first heavenly place. It is age-lasting, because when the thousand years are ended, and this mortal puts on immortality, the God con-



dition ; even the incorruptible flesh will be eliminated.

Both Christ and the apostles use the figure of grain to illustrate the bringing in of the resurrected man ; but the seed that is to bring in the new, must develop out of the old. And it must be what the new is to be, since "every seed brings forth after its kind." Therefore this promised seed of the woman, in order that restitution may be brought in, must be as the woman was before the fall, not as she now is. But this is to bring a clean thing out of the unclean. And herein is the mystery of God ; and the purport or teaching of the law concerning the clean and the unclean.

Christ was a son of the bondwoman, the Jerusalem of bondage ; had the nature of the seed of Abraham, and hence, a corruptible nature. But in the law ordained unto life, provision is made for cleansing the unclean ;—not from earthly pollution, as in the letter, but in spirit, from the defects and pollution of sin. Christ met all its requirements and thus overcame the world ; which means what the apostle calls "the beggarly elements," or rudiments of this world ; the arrangement of things on this fallen carnal plane of life ; to overcome which, would make one superior to all its evils. So the church, the one body, are to overcome the world, this fallen condition, by faith which is counted for righteousness, even as Christ overcame by works ; and attain complete victory ; which means complete restitution, both mental and physical, back to the unfallen condition. This overcoming or restitution, is not only promised, but is a necessity in order that the seed of the woman may be fully developed.

Unripe seed does not reproduce ; nor does the seed ripen after separation from that which has produced it. Cut open an apple, if the seed is unripe, it will not reproduce ; take it in that condition, from where it grew, and as seed, it is worthless. This reasoning from analogy is not far-fetched, but is in strict harmony with Scripture teaching, by which we are to know the things that are not seen, by the things that are seen. But

we do not depend on analogy for this; gospel teaching for the development of this seed. requires, at the end, that which is perfect. Not on some higher plane of life, where we walk by sight; but to be made perfect, SAVED, by faith. We who know what it is to be saved, not by hope that is not seen, merely, but saved in fact that is seen; know that it means deliverance, not only from sinning, but from sin. Corruption, suffering, death, and all evil consequences from the fall of man; complete restitution is Scriptural salvation. And we are saved by faith; "the assurance, or substance of things hoped for." Assurance meaning certain knowledge; and the substance is the thing itself.

Gospel requirements, call for the perfect man. Not as a babe in Christ; but that the one body shall grow in grace and knowledge until it attains to the "full-grown man; unto the measure of the stature of the fulness of Christ." That is all, and enough; only that we are to do the works that he did, and greater works. Nor is this fullgrown perfect man condition, to be attained in another age, surrounded by new and more favorable conditions for growth. It is to be attained here, on the first Adam plane, and in spite of the devil, "the strong man of the house," and of the weakness of sinful flesh. Here is the victory! "And this is the victory that overcometh the world, even your faith." Helps are set in the church, until we all come to this fullgrown stature, to the measure of our elder brother. And helps are not set in the church under the new covenant; then we, the church, "shall not need that any man teach us."

The seed itself must get fully ripe before in can be utalized to reproduce after its kind. And it must mature before it is removed from the surroundings in which it grew. This explains why Christ came first, and was developed, "made perfect," on the natural plane, before he comes to restore mankind. And as the seed of promise is one body, we being "bone of his bones, and flesh of his flesh," also develop out of



the natural man; we, like him, must be made perfect through suffering, filling up what is behind of his affliction; and overcome as he overcame.

There can be no question but that the living church, beginning as a new born babe in Christ, is to grow to his full stature, and become, on the Christ plane, what he was; and do greater works than did he. Nor that such development is to be attained in this present life. The claim is continually made by many earnest christians that this perfect condition is Scriptural, that it should be, and must be attained by the true believer. And make this claim, notwithstanding the fact that never, if they will be honest, have they seen it realized in one individual case; indeed, they have never ventured to make the full claim that the Scriptures they use would warrant. I think none have ever yet really claimed to be quite up to the stature of Christ; nevertheless it is clearly taught that the living church will attain to that degree of perfection.

Not knowing the Scriptures, concerning the growth of the one body, explains why such foolish claims of perfection have so often been made. The reader knows how the apostle speaks of the one body with its many members; all partaking of the same condition, so fitly joined together that if one member suffers, all suffer; and if one rejoice, all partake of that joy; comparing it to different members of the human body.—And, bear in mind that this is a divinely inspired comparison; hence, is not overdrawn. Do not these earnest but foolish people, who virtually say, "stand by thyself, for I am holier than thou," know that in the development from infancy to manhood, individual members mature as the body matures? What symmetry or fitness in being joined together, would there be, if a foot or hand on an infant body should grow to the full size of the man; each member growing to full develpment independent of the general growth. But this monstrosity, destroying the divine imagery, is the outgrowth of that doctrine of devils that man does not die, but

matures individually, and goes to his eternal reward at death. Thus ignoring the second man Adam, and the restitution of all things; leaving out one entire age of the plan of salvation. Yet christendom with that load of lies on their back, think they are going straight to heaven.

The Scriptural plan for a perfect seed taken out from the natural man, life out from death, in order to regenerate the race, holds a leading place in Scripture, from the promise made in Eden, until "He that sat upon the throne said, Behold, I make all things new."

### THE FINAL VICTORY; AND HOW ACCOMPLISHED.

In the production of Christ, the head or husband of the new man system, a touch from the Divine hand of the Father to revitalize the "seed of the woman," was a necessary part of the plan. So in the development of the wife of the new man, that he may present her to himself as a pure virgin without spot or wrinkle, power from Christ, is to be exerted to enable her to attain to the perfect. Exerted at the moment the cleansing begins. There is a law of our members warring against the law of our mind, bringing us into captivity: a law that is irresistible to a sinner. It is not corruption itself, but the "bondage of corruption." Delivered from that "LAW of sin," the full grown christian, having learned obedience under that law of sin and suffering until his inward man, the mind, delights in the law of God; it is arranged that Christ shall deliver us from what is called "the body of this death." Death is in that law of our members, and it is the law, not the corruptible members, or rather the corruption of the members, from which Christ is to deliver us. This becomes apparent in two ways; first, dying and being raised from death, "sown in corruption, raised in incorrption," delivers all the world as well as the dead in Christ from corruption. Not so however, with "we that are alive and remain unto the coming of the Lord."—To remain unto the coming of the Lord, does



not mean to die, and not sleep; as some now teach; that would not be to remain alive.—With the living church, over which the gates of death, (hades,) shall not prevail, (be victorious;) the cleansing is to be accomplished in another way, provided for by the law ordained unto life. Christ will deliver us from the bondage of corruption; not from corruption, but from that which binds us to it. He changes the condition of our vile body, "that it may be fashioned like unto his glorious body" He does not change our body like unto his glorious body; but changes it, "that it MAY be" so fashioned. These seeming little points have been too much neglected, if we would get exact truth. Christ certainly changes no one from corruption to incorruption, unless it be we that are alive and remain; for "The Father raiseth up the dead and quickeneth them," and "He that raised Christ from the dead shall also quicken your mortal body. And yet it is Christ who conforms all things unto himself that is to work this change in our body that sets us free from the "LAW of sin;" that is, we that are alive and remain.

We, us, our, etc. always refer to the church; and the law is fulfilled by the living, not by the dead. The cleansing therefore, applies only to the living church. The dead are raised in incorruption; but the dead in Christ, raise at the last trump, and hence, in the first resurrection, are raised incorruptible; they cannot die any more; and WE shall be changed. There is no statement saying that, this corruption shall put on incorruption, as has been so often mis-quoted; nor will it ever do so. Adam, though sinless, was corruptible; facts in his case proved it so. At the end of the 7 years, we that are alive and remain, being clean; no corruption or any thing that sin has brought upon us can remain. Hence, we shall be restored to the condition man was in, before the fall; that is, still having a corruptible nature, even as did Adam; but free from corruption. And it is "this corruptible," that puts on incorruption; a twinkling of an eye change.

When Christ delivers us from the LAW of sin, at his coming ; it will be a wonderful change of our body ; a constitutional change that makes the law of our members instantly subservient to the law of our mind ; instantly, we say, because if it is a gradual work, like the cleansing ; and we gradually cease to sin, the cleansing could not progress. The 7 days, or years, for the cleansing can begin only when we cease contact with that which defiles ; hence, to sin after the cleansing begins would make it impossible for us to be cleansed during that 7 days. Indeed, there is a clause to that effect in the law. "If he purifieth not himself on the third day, then the seventh day he shall not be clean," (Num. 19: 12.) The third day is made very important. It is the third day of the cleansing, 1903, that, according to the diagram, Christ will come to his temple to "purify the sons of Levi."—This being the 3rd day of his PAROUSIA, while he is as the lightning.—

The cleansing, is to free us, not from sinning, that ceases when "the law of sin in our members" is suspended ; but from the effects of sin ; all both mental and physical that sin has brought upon us. It is the atonement, bringing us back to God, consummated. It is the scapegoat work of bearing away our sins.

In the law, the high priest came out in his glorious garments, and did not lay off those garments until the scapegoat work was accomplished. This explains why he is not revealed until the end of the days of the Son of man ; or until this 7 years of cleansing is finished. It is then the twinkling of an eye change comes to all. "He that is dead is freed from sin," (Rom. 6 : 7.) this is why the dead do not require this process of cleansing. They are RAISED incorruptible ; and we shall be changed, having put off corruption, by cleansing ; then this corruptible must put on incorruption. This of course, makes us like the resurrected ones, incorruptible.

In all these things we are keeping close to Scripture, remembering that "It is easier for heaven and earth to pass, than one jot or tittle of the law, or prophets,



until all be fulfilled." Hence, in speaking of this glorious consummation of the gospel church and age, we have great confidence.

MEASURE OF THE STATURE OF THE FULNESS OF CHRIST.

We, the living church, are to come to that measure, IN THIS LIFE in spite of the weakness of the flesh ; in other words, attain to the perfect natural ; before entering the spiritual man condition. The natural, does not mean the carnal ; it means man born of the flesh, as contrasted with man born from the dead, by God's covenant of promise ; even as was Isaac in figure, from a dead womb.—This is Scripture interpretation, not man's, (see Gal. 4 : 23, 29.)

The entire church of the firstborn is represented in its living members ; and comes to maturity and overcomes only in its living members. The dead do not overcome individually, but through their representatives. As with the different members ; if one suffer, all suffer ; if one rejoices, all rejoice ; if one overcomes, all the one body overcome, Because the hand holds the sword by which the enemy is overcome ; if the foot say, because I am not the hand, I have not overcome ; has it not therefore overcome ? Now ye are the body of Christ, and are all made to drink into one Spirit ; and neither life nor death can separate us. We did not have part in Pentecost, nor witness to the resurrection ; they do not personally share in the final victory that overcomes the world. But because the feet travel the path to Pisga's top, shall the head not therefore share in the glory ? We are the chosen part of the one body to finish the work, because our lot is cast here, where the days of the Son of man are about to begin, and the final victory to be realized.

That coming to the measure of the stature of Christ means not merely to the full number that are to compose the body, thus making it of full size, is certain ; because the growth referred to is in mental development. Helps are set in the church for the perfecting of the saints, "until we all come into the unity of the

faith and of the knowledge of the Son of God, unto the perfect man, unto the stature," etc. Thus the church are to attain to the perfect man condition in this life.

I think it has been made clear that in changing our vile body, that it may be fashioned like unto his glorious body; the change is in that which brings about the cleansing, or makes the cleansing possible. For the final change that gives us the new or heavenly body is the work of the Father, with both the general dead and also with the dead in Christ. Whatever change Christ makes is part of the process "by which he is to conform all things unto himself!" hence, a regenerating process; that which in the natural, the mother brings about, by which the begotten child is prepared for an entrance into life; the actual birth in this case, being the twinkling of an eye change at the end of this seven years, at which time the dead in Christ will be raised incorruptible, by Him who raised Christ from the dead; and WE shall be changed from this corruptible, "no more to return to corruption."

During this seven years, having arrived to the stature of Christ, we shall be as he was, and what he was. Namely, born of the flesh, and having all the weakness of sinful flesh, tempted in all points as he was, yet without sin; because, like him, we delight in the law of God, and are no longer in bondage under the law of sin. Thus we shall be as he was, having precisely the same nature and, as he himself affirms, having the same power with God that he had. "Of myself I can do nothing," said Jesus; "the works that I do are the works of Him that sent me." And "greater works than these, shall ye do." During this seven years we have a corruptible nature; so did he. We shall be in process of being made perfect; so was he. We shall have in our bodies the unclean fruit of sin; so did he; his countenance was marred more than that of any man. At evening of the seventh day, we shall be clean. In this we differ from him. He overcame the world, so that temptation, sin, and death had no power over



him; no man could take his life; and so free was he from all that belonged to this present evil world into which he had been born, when made sin for us, that when about to offer himself, "the prince of this world coming, found nothing in him; nothing to which the god of this world had any claim.—This is what is meant by overcoming the world;—But notwithstanding this victory, he was compelled to hug to his bosom the uncleanness of corruption and death; and so take the cup his Father gave him to drink.

He put away the victory he had won for himself to open up a new and LIVING way through the vail for us. He drank that cup for us; hence, we escape; and overcoming the world, reap the fruit of our own victory.

Notwithstanding his victory, he retained in his person all the fruit of sin to the end; thus going down to death. We, as the cleansing goes on, will be mounting up to life. Hence, the greater works.

I will now summarize these things in the exact order in which we are looking for them; believing that the seven years of cleansing will begin in the year 1900, for reasons already understood by the readers of the HERALD OF THE MORNING.

The deliverance from the BONDAGE of corruption, the law of sin that makes it impossible for us to overcome; will be suspended in our members, when Christ comes to work that change in our vile bodies; and it is then "the days of the Son of man" begin. His PAROUSIA during which men will build, plant, marry, etc. and know not, as in the days of Noah; is to be an invisible presence, to continue 7 years. When he so comes, it is in his High Priest glory to do the scapegoat work of bearing away our sins; or in other words, to bring about the cleansing process. This is the changing of our vile body; but cannot be accomplished until the law of sin, or rather the law that holds the sinner in bondage to death, is suspended. The suspension being the first step towards actual restitution; accomplished by the divine power by which he is to conform

all things unto himself; beginning with his own body.

It is at the beginning of this 7 years, Christ comes to be "glorified IN HIS SAINTS, and admired (Wondered at, R. V.) IN all them that believe, (because our testimony among you was believed) in that day." (2 Thes. 1 : 10.)

This invisible presence of Christ while the cleansing is in process, is in accordance with the law concerning the atonement. The high priest was to come into the tabernacle of the congregation, in his high priest glory, and not lay off those garments "made for beauty and glory," (Exo. 28 : 2,) until after their sins were borne away; and the tabernacle, or tent, was protected with its three-fold covering so that no eye could see him until that work was accomplished; then he laid off those garments, washed his flesh, and came forth to the people; so that every eye could see him.

Why it requires seven years to cleanse us, or free this animal nature of ours from all the effects of sin and the fall, and take it into a condition of safety, to be carried over into the new life, is not for us to say. Or why God gave Noah seven days in which to take into the ark, the animal life that was to be saved. We only know that "the day Noah entered in, the flood came.

The cleansing will bring our bodies back, to the condition of man as he came from the hand of God; fresher than a child's, as in Job 33 : 25; (where he describes, not a resurrected, but a restored body;) fresher, because a child is born with many defects from the fall.

This is restitution, as it is to be experienced only by the living church that never dies. "The dead are freed from sin." They are raised incorruptible; and after complete restitution, or cleansing; "we shall be changed; for this corruptible must put on incorruption.

During this seven years, the law of sin in our members being suspended, and our inward man, or mind, having already learned to delight in the law of God; we shall be just as Christ was mentally; and gradually come to be far more glorious physically than he.



He comes to be glorified IN HIS SAINTS; and marvelled at in all them that believe, in that day;—believe what? the testimony written concerning what he is saying; that we, the church, would all come to the full-grown man; unto the measure of the stature of Christ himself. This is the testimony the apostle left; and which would be believed, he says, in that day. And as Christ gave himself, first, for his own flesh, the church; and is perfected only in them: will he not be glorified in them when they overcome this present evil world, even as he overcame?

During this seven years Christ keeps himself in the background, as it were, to be glorified in his saints; for "as the woman is the glory of the man," so a sinless church is the glory of Christ. Is this not a grand outcome for the body of Christ? a condition in which all gospel promises are fulfilled. If they lay hands on the sick, they shall recover. Even the elements are subject to them; the wind and waves obey them; and if they drink any deadly thing it shall not hurt them. The palsied limbs grow strong; the old man of yesterday leaning on his staff for very age, as the months go by, grows young again. Disease once cured, finds no lodgement a second time; death no terrors for them.

This is restitution of firstfruits. It is "good things to come," as shadowed forth by the scapegoat bearing away our sins. It is the atonement being consummated, during "the days of the Son of man," before he puts off his high priest glory in which Paul once saw him, and hence, while he is "as the lightning." It is the victory promised to the church in THIS LIFE.

### THE CLEANSING.

Questions arise in our minds concerning our condition during this seven years; such as, shall we be separated from our family and friends? and what will be our suroundings? which I think can be answered, at least in part.

The living church, in which all the body are represented is like Christ himself, the ONE "seed of prom-

ise," developed out from the old Adam; to overcome the world, and be made perfect through suffering. The conditions, therefore, under which Christ, the head, was perfected should, with certain modifications, be a guide to the conditions under which the body is to be perfected. He was made perfect in the midst of, and surrounded by both friends and enemies. Judging from this, we may expect to continue our intercourse with our families and friends, and possibly to some extent with the world. How should we overcome the world if divorced from trial and temptation? It may well be, therefore, that instead of being shielded from the world; every conceivable temptation may be presented, with nothing but his truth as our shield and buckler.

The hiding of Elijah, may have its fulfilment in the fact that we are not recognized during the first three years by the world, or by christendom; even as the presence of Christ is not recognized by them during the days of the Son of man; but of course, for a very different reason. We shall be just like other people, only that being delivered from the law of sin, we shall be able to cease from sinning, and walk with God as perfectly as did Jesus. And having come to the knowledge of the Son of God, unto the stature of Christ himself; comprehending "all things that he had heard of his Father," we shall know what to do and how to do, under all circumstances, to work the work of God, even as did he. Hence, no possible occasion can arise, and no temptation, either from friend or enemy, where we shall be ignorant of what to do, or where a way of escape is not provided. In regard to our families, husband, wife, or children; we shall know what it is right to do, and have power to carry out the right. I think we may ask, under similar circumstances what would Jesus have done? feeling confident that under no circumstances would he have brought suffering on any human being, by any act of his; but on the contrary, would sympathize with and relieve those he



loved; and never wilfully afflict his enemies, leaving vengeance to Him to whom vengeance belongs. If he were here, as he then was, you could safely leave a loved one, even though a helpless child, in his care for a little while; then have no fear that, being yourself as he was, with power to do even greater works than did he, that you will fail to do all that will in any way benefit those you love. Knowing, of course, that like all the remnant of humanity, they must soon die.

The church are to have the same power with God, as did Jesus; reach the same mental perfection, and attain to a physical perfection experienced only by the unfallen Adam, male and female; namely, full restitution. In other words, the promised seed, Christ, and they that are Christ's, attain to the perfect-man condition in this life. As seed of the woman, (the bondwoman,) from which the house of the free woman is to be builded under the law of, every seed bringing forth after its kind; this SEED, notwithstanding it is to ripen in its old Adam surroundings in which it was to be developed, must when ripe, be what the new man is to be.—Taken from its surroundings while immature, it would be worthless as seed for reproducing.—This explains why it was necessary for the Captain of our salvation to be made perfect through suffering; and why an equal degree of perfection to the full-grown man, is required of the church, while filling up what is behind, of the affliction of Christ.

### THE LIVING REPRESENT THE DEAD.

It is the living church that realizes all gospel promises, and fulfills all conditions pertaining to the gospel age. Hence, it is the living members alone who overcome for the entire body. This follows of necessity if, as we must believe, the overcoming belongs to this life. The dead being captives in the land of the enemy, are in no direct sense overcomers.

The union of the members of the body of Christ, is surely far more complete than is that of companies or business partnership. If your partner in business wins

a suit, or succeeds in any partnership undertaking, he wins it for you, though a sleeping partner, as well as for himself. And do not all the members of the body of Christ partake of one Spirit? if one rejoice, do not all rejoice? if one suffer, do not all suffer? how then shall one win a victory of which all do not partake?

We benefit by the early experiences of the church, and shall they not benefit by ours? All do not have the Pentecost experience, or that of the forty days, in which, opening their understanding, he expounded unto them in all the Scriptures the things concerning himself; all do not suffer alike; all do not remain unto the "days of the Son of man," and, coming to the full stature, overcome. But the "one body," comes short in nothing; having all these experinces, is led into "all truth, and finally overcomes the world, even as he overcame."

It was glorious to see and converse with a resurrected Christ, and be an eye witness of that mighty event. It was grand to be counted worthy, as were many of the saints, to suffer and die for the truth. But it is thrice grand and blessed for us who came to the end of "the thousand three hundred and five and thirty days," ending during this harvest of the gospel age: having the faith once delivered to the saints, fully restored, and the hope of living to the end. What then will it be to enter this glorious period of "the days of the Son of man," experience the deliverance from the BONDAGE of corruption; partake of the cleansing; and like Christ, be without sin, enjoy the mighty fruits of gospel faith and overcome the world?

It is about time that members of the one body learn that no one member can be perfected until the entire body is perfected; and that all do not experience the same things;, but the one body has all necessary experience from birth to the perfect man. The child must wait for the man. "they without us could not be made perfect;") all the members whether waking or sleeping, will attain to the "perfect man," at one



and the same time; that "we that are alive and remain shall IN NO WISE precede them that sleep."

The full-grown man, unto the measure of the stature of Christ, (see R. V.) is not the perfect man; that is attained only at the end of the cleansing, when the twinkling of an eye change occurs. Christ was not perfect until made perfect at the end. The growth and final victory of the living church brings the body to the perfect man.

When Christ said in the hearing of the disciples, Go ye into all the world and preach the gospel to every creature; Lo, I am with you alway, even to the end of the world; the words were for his church, the one body, and not merely for those individual members. So in saying, "The gates of hell, (hades, or death,) shall not prevail" against it; he is simply affirming that his body (the church) would never die. When the apostle says, "We shall not all sleep;" he refers to the church, and not to those individuals who then heard him. When he says "we, our," etc. in 2 Cor. 5., he speaks of the living church that does not die, or become unclothed; and teaches that when absent from the body in which "we," this church that does not die, still groan; we shall be present with the Lord, without being unclothed. Or in other words, the church will have their vile bodies changed, so that they may be fashioned like unto his glorious body, without tasting death. Thus, for the church to be absent from this body in which we groan, is to be present with the Lord; because we, the body of Christ, are not to be unclothed, but clothed upon; that mortality may be swallowed up of life, instead of being swallowed up of death.

As the cleansing is to cover seven years, with its purifying and sprinkling on the third day (year,) and on the seventh day; it follows that the restitution back to original purity and freedom from all the evil effects of sin, will be a gradual work; or as expressed in Job 33: "he shall return to the days of his youth." The twinkling of an eye change being at the end, or eve-

ning of the seventh day, when a change equivalent to what we may suppose would have occurred had the Adam eaten of the tree of life, will occur. That change placing us, the living church, on the same footing as are the resurrected dead in Christ, who are raised INCORRUPTIBLE; hence, beyond the power of the second death.

With this gradual change before as, we can understand, at least in some slight degree, what will be the first effect of this radical change in our entire nature, when delivered from this LAW OF SIN in our members. This radical change must thrill every fiber of our nature. Instantly we discover that the law of our mind is superior to the law of our members; that having learned to delight in the law of God, after the inward man, we can do what we so delight to do. Temptation has so far lost its power, that evil thoughts and evil deeds, which were once a part of our nature, are become so abhorrent to our victorious "inward man," that we spurn them from us as we would spurn a viper, with no more desire towards evil, than we could desire to hug a decaying corpse to our bosom. Experiencing such a wondrous change in our nature, faith could not fail to spring into unmeasured confidence; like Aaron's rod, it would bud and blosom and bring forth fruit in a single night, far beyond the measure of what Jesus said of the mustard seed growth. "The works that I do shall ye do also; and greater works than these shall ye do, because I go to the Father."

His one purpose in going to the Father, and returning again, ("for if I go away I will come again,)" before his final work and reign of a thousand years on earth, was to bring about the atonement, or restitution, while the development of the seed, the Christ, head and body, must come by faith and obedience. And like Christ himself, must develop out from the unclean; putting off corruption by the exercise of faith: and entering into life by obedience to the "law ordained unto life;" overcome the world, even as he overcame. This was the mystery hid from the ages, and to be finished, in the days of the voice of the 7th angel. The mystery is, God manifested in the flesh; that is, in man born of the flesh, as the promised seed of the woman must necessarily be. Hence, this seed when brought to the perfect man; should do greater things than did Christ, whose career was to end in death.



The works that he did, were mainly those that controled natural law; healing, is entirely on that plane. And even raising the dead, was only a revival back to the same dying condition of the old Adam nature. He did not restore man from the weakness of age back to youth, with flesh fresher than childhood; he restored no man, not even himself, from this condition of corruption to incorruption; he raised no one from death unto life.—I do not speak of eternal life, which he will give at the last day, or 1000 years, beginning at the end of this seven years of cleansing in 1907; but such probationary life as man had before he disobeyed the law of God; such life as we shall win by faith, during this 7 years. "I (man) was alive WITHOUT the law, once; but when the commandment came, (thou shalt not,) sin revived, and I died."

This purifying ourselves, on the third day, and on the seventh day, is the wife making "herself ready." It is the marriage feast of those called to the supper. "The Bridegroom came, and they that were ready—having come to the unity of the faith, and knowledge of the Son of God; unto the fullgrown man; unto the stature of Christ,—went in with him to the marriage feast, and the door was shut." Christ did not put on incorruption in this life, because, though sinless, he must die, in order to bring in the resurrection of the dead. We, therefore, who do put off corruption by the power of faith, our flesh becoming fresher that childhood, will do greater works than the works of Christ.

## ENDING OF THE GOSPEL AGE.

That the gospel age is to complete the body of Christ,

seed of promise, there can be no question; or that this seed, Christ, and they that are Christ's, were to be developed out from the old Adam man; made perfect through suffering; and therefore, made perfect in this life. To one having the true gospel faith, this will be seen to follow of necessity. How then can there be any other ending than that we have presented in this paper?

That Christ will be present during the days of the Son of man, in some different way from his presence during the entire gospel age, seems certain; since we could not desire to see one of the gospel days, and not see it. These days are compared to the days preceeding the flood, when they did eat and drink, and knew not, "so shall the coming, (PAROUSIA, presence,) of the Son of man be," (Matt. 24: 37, 38.) And in Luke, 17: 26, as were the days of Noah, when they did eat and drink and knew not, "so shall it be also in the days of the Son of man." Here in Luke 17: is positive teaching that during this stage of his coming, he will be present, but not revealed; that men will continue their ordinary avocations and know not until the END of the days of the Son of man, at which time he will be revealed. And, as we all know, this is in harmony with the law concerning the coming out of the high priest, who does not lay off his glorious garments and reveal himself to the people, until the scapegoat work is done; during which we shall be cleansed.

I think our present position, supported by the diagram, and all the fulfilments in this movement, together with the signs of the times, is as well sustained by evidence, as we should expect such a movement could be even if we knew it were true. And certainly this glorious outcome for the body of Christ, is supported by much Scripture, leaving no promises to the church unfulfilled; and no room for any other desired ending. While the definite time concerning which it is written, the wise shall understand, is fully up to other features of the entire position.


# HERALD OF THE MORNING.

Old series, from 1873 to 1896.

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## THE GOSPEL CHURCH.

The almost universal belief of christendom is that the gospel church is composed of that part of humanity that God designs to save; that his purpose is to add to its numbers such as can be induced to meet the conditions, while the residue of men are to be eternally lost. I need not disprove this popular idea, to readers of the HERALD, or waste time to show how unjust have been the divine dealings with mankind if this were true. It is written that God gave his only begotten Son that whosoever believeth in him might not perish, but might have everlasting life. Also that no other name under heaven or among men is given by which they can be saved. But the gospel must be heard in order to be believed. And have not a large majority of mankind who have lived and died since the birth of Jesus, died without even so much as hearing that there was a Christ? to say nothing of the nations that perished before his birth. How could they believe on him of whom they had not heard? One must be very securely creed-bound and unwilling to look at the facts in the case, if he sees no injustice to these myriads of mankind who have died without the possibility of believing in Christ. And no other name given under heaven or among men whereby we must be saved. Injustice, we say, IF those Gentile nations and peoples that passed away during the thousands of years before Christ came, went to their eternal reward unsaved because they did not believe in Christ. But the beliefs of christendom are unscriptural in almost every particular; and the true faith is entirely lost.

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This is a serious statement not to be credited without clear Scriptural proof; but such proof in abundance is at hand. Christendom are believing fables, "doctrines of devils;" and "will not endure sound doctrine." They have made void the true gospel faith by their traditions, even as the Jewish church "made void the law and prophets." And as at the first advent they were to stumble and be rejected, so now at his second coming the gospel church will be "spewed out of his mouth."

The most effective way to show the mistaken views of christendom concerning the development of the gospel church, is to show its true character and purpose; why a "church of the firstborn," is being developed; and what it is to be when made perfect.

If there is a purpose in this, something far beyond the mere salvation of the church itself, the "few" that find the narrow way; and that purpose is entirely lost sight of; any one can see that they are working in the dark, and may be exerting all their energy in a wrong direction, teaching for truth much that is not true.

There is to be a church of the firstborn; the church being always spoken of as distinct from the world; and yet "he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." Gave himself a ransom for all; tasted death for every man.

Now I want to show the reader some very crooked things in theology; things out of harmony with reason as well as with Scripture. If this life is the end of probation for all mankind, (an assumed fact in the creed of christendom not to be questioned,) every one entering his unchangable eternal condition at death; why should Christ give himself a ransom for those already dead and beyond the possibility of benefit by such ransom? Priestcraft by no special pleading can answer this. [If God foreknew that these myriads of human beings would not believe in Christ, if he gave them a chance; he also foreknew that it would be useless for Christ to give himself a ransom for them.] What sense



is there then in saying that Christ "tasted death for every man;" that "he is the true light that lighteth every man that cometh into the world," and other kindred texts? If there is to be a resurrection, a "restitution of all things," and man is to live again; and the resurrected saints are to reign on the earth with Christ a thousand years, after his return; and reign over a resurrected race, all that die in Adam, being made alive in Christ the second man Adam, as the Scriptures affirm; then indeed, we can see that Christ gave himself a ransom for all. [Also understand why a "church of the firstborn" is to be developed, made perfect in this life, to reign as kings and priests with Christ a thousand years, during the resurrection and judgment age.] We can also understand how God who cannot lie, can keep his promise to Abraham and to his seed; a promise no orthodox man does or can believe; and yet it embraces the very sum and substance of "the gospel of the kingdom, to be preached as a witness to all nations," (Matt. 24; 14.)

God promised to give the land on which Abram was then standing, to HIM for a possession, and to his seed after him. That promise is yet unfulfilled, since he died "without having so much as to set his foot on," (Acts 7: 5;) nor was it fulfilled to Isaac, the type, in this life; nor to Christ, the true "seed of promise" who had not where to lay his head. Now will God ever fulfil that promise to Abraham? i. e. give him that land wherein they then dwelt, for a possession? Orthodoxy says, NO! Abraham's soul has gone to heaven, and received its eternal reward; Abraham will never live again on this earth in the resurrection, or possess any part of the land "wherein they then dwelt;" he did not receive it before he went to heaven, nor will he come back in resurrected life and possess it; no, not so much as to set his foot on; notwithstanding "God promised to give it to HIM, for a possession; and confirmed that promise by an oath;—he may have given him something a great deal better in heaven, we don't

pretend to know what; but God will never fulfil THAT promise to Abraham.—Such is the faith of christendom. Ask any one of the "masters in Israel," to tell you when God will fulfil his promise and oath to Abraham, and hear them quibble, and evade the question. Ask them how Christ gave himself a ransom for those who had been in hell for thousands of years before he made his soul an offering. Ask them why he undertook to ransom that which could not be ransomed.

But we need not waste time to show that the creeds of christendom are built on fables; that there has been all through the so called "dark ages," a falling away from the gospel faith, the good news of the kingdom; or belief in a restitution of all things, and the reign of Christ and the resurrected church of the firstborn, for a thousand years on earth, over the resurrected nations. That probation in this life, is only for an elect church; a "seed of promise." That this perfected resurrected seed, is to re-produce, regenerate, the old Adam race by resurrection power. The "seed," to bring forth after its kind; hence, a resurrected race. Probation for eternal life, for the world, belonging to that age. Thus the birth of Jesus will yet be "glad tidings of great joy to all people." And in this seed shall all families of the earth be blessed; and all that are in SHEOL shall come forth. For Christ tasted death for every man; gave himself a ransom for all. "And I, if I be lifted up, will draw all men unto me." "For as in Adam all die, even so in Christ shall all be made alive." They that have done good, come forth unto the resurrection of life; and they that have done ill, unto the resurrection of judgment. And the gospel of the kingdom, is the good news of this restitution of all things, the reign of Christ and his saints on the earth a thouand years, during the judgment "day;" which judgment, is for the TRIAL and regeneration of the world; "AGE-LASTING judgement," being among the first principles of the doctrine of Christ, (Heb. 6 : 1, 2.)

These things being true, it can be seen that christendom fail to comprehend the PLAN of redemption as completely as did the first house of Israel at the first advent. Indeed, they recognize NO plan; a struggle between God and the devil for the salvation or damnation of immortal souls, with which to people heaven and hell, is all the PLAN they can comprehend. And as both conditions are eternal and unchangeable when once entered upon at death; they very naturally see no good reason for a resurrection of the dead, a second coming of Christ, or a day of judgment; and will generly confess this; and yet admit that these things must be so, because unmistakably affirmed in Scripture, although quite useless, according to their ideas.



Reader, do you want to go on in this blind way and take your chance, because the "many" who are doing wonderful works in Christ's name, are being so led? blind leaders of the blind. The Jewish church were God's people for more than eighteen hundred years, and like Paul, "verily thought they were doing God's service." And yet they were "children of their father the devil." Do not christendom, now being bound in bundles, saturated as they are with "doctrines of devils;" think they are doing God's service? They are workers of iniquity, (Matt. 7 : 23,) because they are preaching fables, instead of the gospel.

The gospel of Christ and the resurrection preached to Abraham in figure and allegory, was believed; and his faith was counted for righteousness. In the allegory, (Gal. 4 :) Abraham, the father of the allegorical seed, answers to God, the Father of the true seed. The two women represent the two covenants; the two sons; man in the bondage of corruption, the son of the bondwoman; and born again of the resurection, the covenant of promise, he becomes a son of the free woman. This being God's plan for the development of sons; i. e. first, on the natural plane, born of the flesh; and afterward on the spiritual plane, born from the dead. Isaac, born from a dead womb, and born again from the dead, in a figure; answers, in the alle-

gory, to the spiritual man, or real seed of promise; Christ, and they that are Christ's.

Every Bible reader knows that the world is promised to Christ, and that the kingdom under the whole heavens is to be given to the people of the saints of the Host-High. That those having part in the first resurrection are to be kings and priests, and reign on the earth. They also know that "the kingdom of this world," (R. V,) does not become the kingdom of our Lord, until the sounding of the seventh trumpet, and the time for rewarding his servants, (see Luke 19: 15, Rev. 11; 18;) and that Abraham, Isaac, and Jacob, to whom the promise of the land was made, and who "died in faith, not having received the promise," will be in the kingdom, (Matt. 8: 11,) and enter into their promised inheritance. Thus God's promise and oath to Abraham will yet have their fulfillment in the resurrection age; the resurrection covenant being the real free woman, bringing forth the real seed of promise. This, of course, makes Christ, who is the resurrection and the life, the real seed to whom the promise refers.

This kingdom, "the first dominion," lost by Adam, restored, through resurrection, by Christ; is the kingdom of which the gospel is the good news, or glad tidings of great joy that shall be to all people. It is what is meant by "a restitution of all things," (Acts 3: 21.) It is a second birth, "born from the dead." And as Christ gave himself a ransom for all, all that are in the grave, SHEOL, will be born again. Thus, "the living God is the saviour of all men, especially them that believe." The world are saved from what they lost in Adam; and will then be on probation for eternal life, individually; as was the Adam for the race collectively. Under that new covenant, (Jer. 31: 31; Heb. 8: 8 and context,) that is, the resurrection or free woman covenant, those who die, will die for their own sin, and not for the sin of their fathers, as now under the bond woman covenant. Here, while in the bondage of corruption, man must die; there, having been born again,



and put on probation individually; he MAY die. But the church of the firstborn, experience the special salvation when raised. They can die no more; on such the second death has no power; they are the kings and priests under the new covenant.

This universal salvation is only from the first death. A restitution of all things, all that die in Adam, being made alive in Christ, who tasted death for every man; makes this universal salvation from what was lost in Adam, a necessary feature in the plan; one that justice demands. Why should a child die because his father was a sinner? God ordained that it should be so under the bondwoman system, that man might learn obedience by an experience of the evils of disobedience. But if after being raised from the dead, they die again for their own sin that, is a "second death," and for that no sacrifice is provided.

The first man was made a living soul; the second man a quickening spirit. The natural man dieth as dieth the beast; they all go to one place, (see Eccle. 3 20.) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," (Psl. 146: 4.)—Nothing in the New Testament, when understood, conflicts with this.—There is no conciousness or life in death. It is by misunderstanding a parable, that christendom is made to believe the selfevident falsehood that a dead man is a living man; in other words that "thou shalt not surely die."

The spiritual man can never die. He is made a quickening spirit. The Adam race comes to an end with this present evil world, COSMOS, or arrangement, and his end is death. The spiritual, or second man-condition will end when the thousand years of work and reign on earth is finished. Then, this mortal puts on immortality, and he becomes a quickening spirit.

Before the natural man returns to his dust, a seed, the seed of the woman, is to be perfected in order to re-generate the race on the second man plane. This seed, the elect church, "the bride the Lamb's wife."

is all that is to be developed, or saved out from the old Adam race during this gospel age. These are developed and made perfect, as was Christ, under all the surroundings and disadvantages of sinful flesh; that is, developed out of an unredeemed race; as must needs be, since the promised seed of the fallen woman could have no other origin. This seed, Christ, and they that are Christ's, being complete; this present evil world will come to an end by war, famine, pestilence, anarchy, and physical disturbances. This extermination of the old Adam man is nothing more nor less than what the elect church are exhorted to do in themselves, namely, crucify the old man, in order to build up the new man; a figure in that case, but a reality before the race can be born from the dead.

The distinction between they that are Christ's, and hence the "seed according to the promise;" and the world; may be seen in John 17: 9, also verse 6, and verse 20; those the Father foreknew, and predestinated; and hence, gave to Christ. "I pray for them; I pray not for the world, but for them thou hast given me." That is, Christ prayed for this seed of promise, all that can be saved out from the old Adam race; all that God designs or desires to save, being this seed. Hence, he gives these and no others to Christ:—"all the Father giveth me come to me; and he that cometh I will in no wise cast out;" "and no man can come to me except the Father that sent me draw him."

This is the true gospel arrangement. The Christ seed, a part of which was chosen out from the Jewish church, is to be completed from the Gentiles; because it was to be chosen from all nations; hence, during this gospel age, he visits the Gentiles, not to convert the world, for which Christ did not pray; but "to take out of them a people for his name," (Acts 15: 14,) to complete the promised seed of the woman that is to reproduce, regenerate, the world on the resurrection, or "second man" plane.

Under that resurrection covenant, all mankind having been saved (from their lost condition in Adam,) will be brought to a knowledge of the truth, "for God will have all men to be saved, and come to the knowledge of the truth." But "after tasting the good word of God and the powers of the world (age) to come, it is impossible, if they shall fall away, to renew them again unto repentance."—There are in this age, those having tasted the powers of the world to come by anticipation, that thus fall away; but it is in the world to come, that many, as the sand of the sea in numbers, who, after having come to the knowledge of the truth will thus fall away, and be cast into the lake of fire, or "second death." After the thousand years are finished, and "all not found written in the book of life, are cast into the lake of fire, which is the second death, the overcomers will put on immortality, the God condition, and Rev: 21: 7, will be fulfilled.

This is in brief, the one faith; and before that for which we look next year transpires, every living member of the body of Christ will have come to the unity of the faith, and knowledge of the Son of God; unto a fullgrown man.



## MAKE OUR CALLING AND ELECTION SURE.

What is required of us? This question comes home with special interest to us all, particularly at this time.

But why talk of DOING, it may be asked; when what we would, we do not; and what we would not, that we do. It is another kind of work, that the law of sin in our members cannot control, of which we intend to speak. A knowledge of God, and Jesus Christ whom he hath sent, are the conditions for an entrance into life. And if we are about to be justified, and live by our faith, we must meet the conditions.

"This is the work of God, that ye believe on him whom he hath sent." But as we cannot believe on him of whom we have not heard; we can believe only

to the extent of our knowledge of him. Hence; to do the work of God, we must search for the truth as men search for silver. For only thus can we find the knowledge of God.

The elect church being one body composed of many members, differing one from another, with different capacities adapted to different positions in the body; it follows that great diversity of talent will exist. That is, as the inspired illustration affirms, all are not the hand, all are not feet, or eye, or ear, or tongue, or any other member; but the body when fitly joined together will be perfect in all its parts. The question often comes up, must we all, in coming to the unity of the faith, and knowledge of the Son of God, come to the same degree of knowledge? Certainly not, is the answer. There are diversity of gifts, as of members. Because the hand is not the eye, is it therefore not of the body? How then shall we know that we belong to the body? that we are making our calling and election sure, is a question that concerns us all.

My prayer to God is for grace and wisdom to enable me to give a truly wise answer to this question.

First, I am confident that one must comprehend the fact that he is associated with a movement in which the parable of Matt. 25; 1–12, is having a fulfilment; hence, a special movement pertaining to the ending of the age, and the coming of the Bridegroom. One cannot enter into this prophetic movement and be a partaker in its fulfilments, and remain ignorant of his whereabouts. Nor can any living man be of the body of Christ and have no part in going forth to meet him.

"Know ye not that ye are the sanctuary of God"? the sanctuary will be justified: "Unto two thousand and three hundred days, then shall the sanctuary be JUSTIFIED," (Dan. 8: 14, mar.) To justify, is to make that right which is wrong. From the end of the 2300 days (years,) 490 of which ended with the 70 weeks determined on the Jews, ending 3 1-2 years after the crucifixion; the remaining 1810 years ended in A. D. 1846, at



which time the process for justifying the sanctuary began by eradicating the false doctrine of natural immortality. From which time the process has gone on until no false doctrine is retained, as we now think there is abundance of proof. And hence the sanctuary has been justified. There has never been a movement like this; at least, there is no record of any such. All through the christian era there have been times when the coming of the Lord was supposed to be at hand; and a period of excitement, more or less extended would follow. The set time would pass, the time arguments be renounced, and the church settle down again to its patient waiting. While this movement has been of an entirely different character; having been a complete fulfilment of Christ's parable of the "ten virgins;" lacking only the closing feature; the coming of the Bridegroom and the going in with him to the marriage feast, of them that were ready.

I need only to name a few points. They took their lamps and went forth to meet the Bridegroom, from 1840 to 1844. If it had ended in that disappointment, it would have been only one more excitement added to the many that had preceded it about the coming of Christ; and the remainder of the parable would be uncalled for. But it was not thus to end. There was no advanced light on any doctrine at that time, nor concerning the Bible plan of redemption; only that the resurrected saints should inherit the earth;—eternally as we then supposed.—One very intelligent man, the writer of "The Saints Inheritance; or World to come," thought we would follow the occupation most attractive to us in this life. He was partial to the cultivation of berries and other small fruit; and thought that very likely that would be his chosen pursuit. I had no objection to offer, agreeing with him that it might be so.—We were then as ignorant of what "God hath prepared for them that love him," as newborn babes; we did not stop to think that possibly after one or two million, or say a few thousands of millions of years rais-

ing small fruit might become somewhat monotonous.—But even now, Adventists of all the different schools, (only those who have been at some recent time in this movement,) have no higher expectation than to live eternally on this earth, and if not growing strawberries, follow some line of agricultural pursuit.—How much superior is such a faith to that of the Indian's happy hunting ground? And orthodoxy knows less if possible, than do Adventists, about the future life.

We, like all christendom, were not only ignorant of what is revealed concerning the future life; but like them, had no conception of any definite plan for man's regeneration, but supposed that God was trying to redeem as many of the human family as he consistently could, after making the way so narrow that few could find it. That immortal saints would reign on earth, —over the animals, of course,—eternally. In all this, the one little jot of gospel truth, that the saints would reign on earth, (only a thousand years, however; and over the resurrected nations;) was all the doctrinal truth we had in 1843–4; while orthodoxy had, as now, not a jot of complete gospel truth.

This movement in fulfilment of Matt. 25: 1–12! is arranged, first, for the cleansing, or justification of the sanctuary, the church of the firstborn; and second, for the fulfilment of prophecy concerning the ending of this present Gentile age; that is, of the second house of Israel; a counterpart to the ending of the Jewish age, as seen in the diagram.

This being so, we can see why going out to meet the Bridegroom, and the going in with him, of them that were ready; required a movement during which the "wise virgins" should be made ready. The fine linen clean and white, the righteousness of the saints,—the faith that is counted for righteousness,—being the wedding garment.

The faith of christendom at the beginning of this movement, was made up, almost entirely of "fables." We had made a covenant with death; and an agreement with the grave; (Isa. 28: 18;) made void the gospel, by our traditions; leaving out the one age of regeneration, the work of Christ and the saints during the entire millennial age; and were as truly "children of the devil," as were the Jewish church, to whom the Christ of the "old covenant," was sent. But with them, God had a finishing work to prepare a nucleous for the gospel church; so here, at the ending of this age he is preparing a "seed" for the incoming restitution, or millennial age. But with this difference, there, all the work belonged after the birth of Jesus; here, as seen in the diagram, nearly all precedes his coming. One reason for which is, there he found every thing concerning the seed of promise undeveloped; since it was to begin with himself; here he is to find it "fullgrown," when he comes.



The diagram measurements at the ending of that age, from the birth of Jesus, to the destruction of Jerusalem, were fulfilled, as we have the right to assume, in all its foretold events, both as to time and character. Of those connected with the ending of this age, thus far, we and many others, have been eye-witnesses. And one can no more be of this body, and not recognize this prophetic movement; than one could have been of the elect church at the ending of the Jewish age and continued ignorant of what was transpiring. Hence, we reassert, no man can have part in this closing movement of the gospel age, and remain ignorant of the fact; and no living man can be of the elect church and not be associated with a movement of this kind, when Christ comes. Nor, we may add, can one be ready, unless such a one has come to "the unity of the faith, and of the knowledge of the Son of God, unto the full grown man; unto the measure of the stature of Christ," so as to fill our place in the body, according to our gifts; and "covet earnestly the best gifts." Yet love to God and to our brother, is at the foundation. But one can love God only as he knows Him. Hence, "This is eternal life," etc.

One thing is certain; no man can remain in this movement until the Bridegroom comes, holding to one single false doctrine. Our garments (faith,) must be without spot or wrinkle. No "doctrine of devils," can be woven into this wedding garment. We may not comprehend all gospel truth, there are diversity of talents; one may have a clear conception of parts of the truth, and not so clear of other parts; but there can be no divisions, or factions. The body of Christ is one; and having come into the unity of the faith, can have but the "one faith." And if this movement is what is claimed for it, it is, and has been from the beginning, fulfilling this prophetic diagram; the one faith being recovered between the autumn of 1878, and the spring of 1882; during which 3 1-2 years the "foolish virgins," unable to obtain the new supply of oil for their lamps, were compelled to go away. Since which recovery of the one faith, there has been no doctrinal change. It is true, much has been, and is being learned concerning the time and character of events pertaining to the ending of the gospel age; how it is to end; what is to be our condition; how we are to overcome, and many other details; the pathway continuing to shine more and more. Hence, views held yesterday, have in many things to be modified, and others entirely changed. But this need not surprise our readers. How can there be an increase of light, and not modify views held on the same subject before such increase? As the details of this movement are fulfilled, change of views cease. It is the unfulfilled, which as we approach, appears in a different light. At a distance, we get but a dim outline; as the events approach a fulfilment, many things not seen before, make events take on an entirely different aspect. These changes have been the redeeming feature; instead of weakness, they have been the strength of this movement. How were we, starting from 1844, with next to no truth; to grow into a knowledge of truth, and walk in a pathway that was to shine more and more, and not change our views?



how was the sanctuary, filled with false doctrines to be JUSTIFIED, if we stood still? If one prefers a fixed creed let him step out of this movement and join with some of the creeds formulated in the dark ages.

This movement has gone on in strict harmony with the diagram; every feature has been fulfilled down to the present time, as it became due. Since 1882 when the true restitution faith was fully restored, there has been no change in relation to the gospel faith; but in the arrangement and character of events, as the light increases, a more comprehensive view enables us to better understand their true place and nature. While things just before us into which we are about to enter are taking on a new character more clearly defined than ever before, as they should, if the Scriptures are to be a lamp to our feet.

Now, as before stated, one cannot be in this movement without knowing it as a prophetic movement; and there are only two classes in it; i. e. the wise, and the foolish virgins. The foolish virgins, or at least, two or more divisions among them, think THEY are the "reapers" of the harvest. If so, they certainly are not "the wheat," or children of the kingdom; nor do they inform their "sheaves" when or how they first gathered the tares into bundles. They also claim that Christ came in 1878; when the cry, "Behold! The Bridegroom;" was made, at midnight. And they are now striving to get people ready to "go in with him to the marriage." A good work, is it not? But can you not see the weak point? does it read, "the Bridegroom came and they that were made ready after his coming, went in with him to the marriage"? If he came at midnight, or in 1878, how can these foolish people be making themselves ready for his coming, 20 years after he has come, and expect to go in? But foolish virgins will show themselves foolish.

There are no schisms in the body of Christ after the "harvest" begins. Before that, tares and wheat were to grow together. The harvest began in 1882, as the

diagram arrangement shows; and the work of gathering the tares into bundles proves. 1882, when the true gospel faith was restored, and the harvest began, is where we entered the guest chamber, (Matt. 22:) instead of 1885, as we once thought, because the casting out, did not occur until after the 3 1-2 years of inspecting the guests. Since that time, no schism has occurred nor can occur in this body; because now, no one can be in the movement, or of the body, without the wedding garment, the true Abrahamic faith that is counted for righteousness; the faith restored between 1878, and 1882.—Those coming in since then being a "remnant according to the election of grace."

### ONLY ONE TRUE LINE.

Those who go out to meet the Bridegroom, and are found ready when he comes; will be in this movement, as represented by the HERALD OF THE MORNING. Because no other paper teaches the true faith; no other people are fulfilling the movement with which the gospel age is to end; and no others understand the true manner of the glorious ending, or are in the shining pathway in which all these grand details concerning the perfecting of this "seed of promise," has been given to this body of people. Where else can be found a connected progressive Scriptural plan concerning the ending of the age, the growth to the full-grown man condition? step by step, and in harmony with the law and testimony, and prophetic and chronological periods; a movement in which "all Scripture given by inspiration for the perfection of the man of God," is so fully utalized. Indeed, where else is any thing being advanced along this line, in which the church is supposed to come to the stature of Christ in THIS LIFE? or, as the apostle affirms, while "helps" are set in the church, as they have been, beginning with apostles, and ending with pastors and teachers; until "we all" come to the measure of the stature of Christ? Only readers of this paper know any thing about this glorious manner of the ending of the gospel age. Nor can



one remain ignorant of it, and yet be a partaker of it.

I speak plainly because, first, it is too late, the end too near for the trumpet to give an uncertain sound; also because a goodly number are breaking away from the darkness into which they have been led by the "foolish virgins," and yet do not fully turn from their false teaching. Brethren, you cannot come to the stature of Christ, while holding to one single false doctrine. If any one of those that have gone out from us are on the right line, certainly we are not; and the way is too narrow to successfully lay a double track.

In our present position at the end of the age, with only months, not years, e'er the Master of the house will rise up and shut too the door; the trumpet must give no uncertain sound. Is it not true that "helps," such as belong to the gospel church, are to continue until we all come in the unity of the faith, unto the full-grown man; unto the stature of Christ? Then the age can come to an end in no other way. That is, we all, "we that are alive and remain unto the coming of the Lord," will have attained to the stature of Christ himself; the Christ that was born on the plane of life on which we are developed; while such helps are required in the church. Or in other words, before the church steps onto the resurrection plane. In short, the living church, the body of Christ, is to come to the perfect man condition on the plane of life on which the Head was made perfect. No Scripture teaching can be clearer. And should it not be so? Should not the remaining part of the one seed be developed as Christ himself was developed? We are to be like him; the Captain was made perfect through suffering. "for both he that sanctifieth, and they that are sanctified are all of one;" and we fill up what is behind of the affliction of Christ. Hence, the conditions of development to the fullgrown man, for the head and body are one and the same.

We all know that gospel promises have never yet had a fulfilment. Who has had power to do the works

that Christ did? When have christians by a word, compelled wind and wave to cease their motion? Who can control nature's laws and walk with a firm tread on the yielding water? Peter tried it; but not having faith as a grain of mustard seed, cried, Lord, save, or I perish. It will not do to "spiritualize" these things: "The works that I do shall ye do also; and greater works than these, shall ye do." Spiritualize the greater works, if you will; but "the works that I do," do not mean works that he did NOT do. Who has yet had so firm a hold of life, that deadly poison could not harm him? or who ever will have until delivered from the LAW of sin and death?

When we come to the measure of the stature of the Christ; not in number, but unto the unity of the faith, and of the knowledge of the Son of God; unto the full grown man; we shall be as Christ was, both in knowledge and power. In short, have the "all truth" designed for the church, and into which the Spirit was to lead her. All things that the "Christ after the flesh," had heard of his Father, (see John 15: 15.)

Do you believe this? or do you stagger at the promises of God? This Christ life, in his steps; is the goal to which the church have always looked; not, says the apostle, during the infancy of the church; Not as if I had already attained; either were already perfect; but I follow after." Paul had already testified that helps were to continue, beginning with apostles, until we all come to the stature of Christ; and knew that his testimony among them would be "believed in that day, when Christ came to be glorified in his saints"

This movement began long before the "foolish virgins" were manifested; long before any one of their leaders knew ought concerning it. And the diagram of the ending of the age beginning in 1844, has been in process of fulfilment down to the present time, having but one unfulfilled feature, that of 1903, prior to the ending of the times of the Gentiles; and is in strict harmony with the unfolding of the prophetic periods,



while all the advancing light on the manner of the ending of the age, has been confined to one channel, the HERALD OF THE MORNING.

I make this statement because of its truth, and for no other reason than that those called to walk in this way should cease to entangle themselves with the false teaching of those that have gone out from us. Goodly numbers of those deceived by the "foolish virgins," are breaking away from them, and, apparently, striving to identify themselves with this movement; and it is for such I am speaking. All these grand things, the restored faith; "what God hath prepared for them that love him;" the recognition and vitally important distinction between the earthly, and the heavenly Christ; one belonging to the old covenant that made nothing perfect; and the Christ of the new covenant; and all these beautiful and glorious things concerning the final outcome, or full-grown condition of the gospel church, have been given us through the HERALD, since the foolish virgins went out of the movement. And what have they received in the shining pathway? nothing, absolutely nothing; but are still standing as they were when they went out of the movement; showing their foolishness by trying to make themselves and others, ready for the coming of Christ, twenty years after they claim that he hascome.

Although they are now separated from those who are still looking for the coming Bridegroom, they are comparatively harmless, having some truth, and like christendom at large, much error. But there is a faction among them, being deceived into the belief of that which, to any one in this movement is a deadly error.

Restitution is in reverse order from the fall. At or just previous to the fall, the woman was deceived and driven out of Paradise. In restitutin, just as the second woman is about to re-enter that condition, a reverse order requires another trial.—No one can be delivered from "the law of sin," and come to the stature of Christ,, until they have been fully tested; as

the woman is not to fall a second time. That is, the second woman must be above being deceived before entering into actual restitution, since there is to be no second expulsion of the second Adam, male, or female. Hence, only those having attained to the stature of Chris, CAN enter this sinless condition.

Now I want to call attention to a wonderfully clear fulfilment of just what we might have anticipated, at this present phaze of the movement; that is, since the harvest began, and the "inspection of the guests;" just before the "wheat is gathered into the barn."

We all know that as there is a second Adam, so also a second death is spoken of. Not for all, but only for such as, when on probation, shall fall a second time; and so lose the SECOND life.

Just before the fall, the father of lies deceived the first woman concerning the first death; claiming that she would not surely die; it had a different meaning; her eyes would be opened, and she would become wise, etc.

Now as the espoused of the "second man" is also to be tried just before her restitution; even as was the first woman, just before the fall; what should the trial be, if not concerning the "second death"? And like all the other fulfilments in this movement, this one stands out in bold relief. We have been "in the time of harvest," and hence, in the guest-chamber, since 1882; and it is here and now, that this final trial is due, and is being fulfilled. To overcome, means to overcome the world, even as Christ overcame the world. This, we shall do during the 7 years, in which we are to be as he was during his 3 1-2 years. But his temptation was before he began his work in which he overcame the world. His overcoming, in sinful flesh, "made sin for us," being on the same plane as ours, events come in the same order. Hence, our temptation is due before we enter this 7 years of restitution.

Nearly all fulfilments in this movement have been fully recognized only when about complete, Nothing



can be plainer than is this fulfilment to the espoused second woman, and her temptation concerning the second death. That of the gathering of the "tares into bundles," is no plainer. "Thou shalt not surely die," was said to the woman. The same falsehood is repeated here. The second death is not death at all, says the tempter by his chosen agents; it is only dying to sin; something to be desired, etc. All will be raised immortal. This first sleep is all the real death there is.

Such is the teaching now being offered by certain ones who were compelled by circumstances, (not having the wedding garment,) to drop out of this movement since it reached the guest chamber, or "time of harvest."

If this is the prophetic movement pertaining to the end of the age, these fulfilled features, add force to our position, as truly as does the wonderful increase of light concerning better things. There is nothing lacking; fulfilments of what we must expect, both as to temptation and development of the body, seem complete. Christ's temptation before entering upon his work, could have been only a mere form; it certainly had no danger for him; he could not be deceived; but before being made perfect, he had his final temptation from the devil. So his body, "bone of his bones, and flesh of his flesh," the woman; must have her final temptation, before actual restitution can begin: since like Jesus himself, the second woman must be armed against being again deceived by the devil's lie. Adam ate the forbidden fruit; in the reverse, Jesus though an hungered, refused to eat. Eve was deceived in regard to the first death. In the reverse, the woman will not be deceived.—This final trial, is doubtless to weed out such as do not belong to the body.—And in this reverse, nothing but a denial of the second death to the second woman would meet the requirements.

Thanks be to God, those in this movement "have their senses exercised by reason of use," to discern, and hence escape this snare of the devil.

## QUESTIONS; ANSWERS; AND OTHER THINGS.

What do you mean in the Aug. & Sep. paper, where you say, "this corruption will never put on incorruption;"

Not only is there no Scripture for such a change, but it would be an abomination. I answer. Corruption must be got rid of before incorruption can be entered upon. With us, who do not die; every corrupt element of our nature will be eradicated during the seven years of cleansing, so that, "on the evening of the seventh day," we shall be clean.—Corruption is unclean.—Then, when clean, "this corruptible shall put on incorruption;" or rather, the incorruptible; since the dead of which he is speaking are thus raised. Corruptible, means that which may under certain conditions be corrupted. Corruption means that which is already corrupt. The dead of which he is speaking, raised at this last trump, and hence, having part in the first resurrection, "are raised incorruptible;" a condition in which it is impossible for them to again be corrupted. They have "attained that world, and the resurrection from (out from) the dead;" and can die no more; they "are raised incorruptible; and WE shall be changed in a moment, in the twinkling of an eye." to a similar condition.

Now we will speak of the dead, collectively; all that die in Adam. They are "sown in corruption; raised in incorruption." The dead in Christ. and all that die, thus die, and are thus raised. Still the one class come forth unto the resurrection of life; these cannot die any more; they are incorruptible. The others are also raised in incorruption, but not being of the body that has overcome, they may again go back to corruption; that is, die a second time. They are raised in incorruption, but not incorruptible. That condition can be attained only after overcoming; and their probation, or trial, is yet before them. They MAY die



again; but on those that have part in the first resurrection, "on such the second death has no power."

Thus, you see, "the creature itself,—go preach the gospel to every creature, yet to be fulfilled in the resurrection age.—shall be delivered from the bondage of corruption into the glorious liberty of the sons."

As all, both sons and the creature itself, are raised in incorruption, all are delivered from the bondage of corruption, the one as truly as the other; the difference is, one cannot die again; the other can.

Only "we that are alive and remain," undergo the cleansing required by the law; every jot of which is typical, and hence must have a fulfilment. We are to get back to what man was before he sinned; that is, to the full-grown perfect man; requiring only a twinkling of an eye change, to render this corruptible incorruptible. Death came by sin; hence, before man sinned, he was in the condition of incorruption, but not incorruptible.

"The dead are freed from sin." They are raised, (the body,) in incorruption, since it is not that body thou sowest, but a newly created body given of God; who does not deal in that which is corrupt; the old corruptible body being "dissolved," not cleansed.

Question! Have you not taught heretofore, that the perfect-man condition was not attained until the end of the thousand years?

No! never. The world on probation during the thousand years, do not attain to the perfect man until then. But the promised seed attains to the perfect man at the end of this present age. Not, however, until the end of this 7 years of cleansing. We come to the stature of Christ, at its beginning; that, however, is not the perfect; since he himself was not perfect while being made perfect. You can see Luke 13: 32. It is a riddle, but one easy of solution. The perfect is used with Christ in more than one sense; he was perfect in one sense, when he rose "no more to return to corruption." In another sense, not until his body is

complete. So with us, the perfect man, may apply to the perfect Adam man ; a condition attained at the end of the 7 years, just prior to the twinkling of an eye change. But we do not attain to mental perfection, of which the apostle speaks, until the High Priest washes "his flesh," after the scapegoat work of bearing away our sins is accomplished ; or, what is equivalent, after the physical cleansing is completed. But mental perfection, a perfect spiritual man condition, is only for the overcomer, the church of the firstborn ; the world, raised physically perfect, are not incorruptible ; if they sin, they will fail to maintain such physical perfection, and MAY die again. But if they overcome, they also will enter into everlasting life, and put on immortality when the thousand years are ended.

—A brother calls my attention to the fact that in Phil. 3 : 21 ; the phrase, "that it may be," fashioned, etc. is not in the Greek text ; hence, the use to which it is put in Vol. 3. pp. 83, is worthless.

I am glad to be corrected. Nevertheless the statement immediately following, and in harmony with the inference drawn from that supplied phrase, (also supplied in R. V.) that "Christ changes no one from corruption to incorruption, unless it be these," is Scriptural. "The Father raiseth up the dead and quickeneth them." Sown in corruption, they are raised in incorruption. For the church, it is "He that raised Christ from the dead, that shall also quicken your mortal body." "All that are in the grave shall hear his voice, and come forth," (John 5 : 28.) His voice, refers to the Father, not to the Son, as many suppose. If not, if the Father does not quicken the dead, also the dead in Christ ; then it was not the Father's voice that called Christ from the dead. The dead that hear the voice of the Son of God, are another kind of dead : and if they hear his voice, they get eternal life.

On further thought I am inclined to the view that Phil. 3 : 21. applies to the twinkling of an eye change. He is to "fashion anew the body of our humiliation : conformed to the body of his glory," (R. V.) Our present body though cleansed, is the same body, born of the flesh ; and therefore, "the body of our humiliation. It is to be changed, after the cleansing. And conformed to the body of his glory, since we are to be like him, and see him as he is. That is a change we do not understand, "it doth not yet appear what we shall be." Whatever it is, it is not a natural body. A natural body, even though cleansed from sin ; is one born of woman ; a spiritual body is born from the dead ; "there is a natural body ; and there is a spiritual body." But nothing can interfere with the fulfilment of the law for the cleansing "from the body of this death ;" and it is through our Lord Jesus Christ that we are to be set free from this bondage.



Question ! Vol. 2 : pp, 91, you say, "The resurrected, or spiritual man condition, is therefore, the condition in which we are to overcome." Are you not now teaching that we must overcome in this life ?

Yes ! I am now teaching that "we that are alive and remain unto the coming of Christ," are to overcome in this life ; that the gospel church is to end as a fully developed body of Christ, having attained to his stature, both in knowledge and power. All things that he had heard of his Father was imparted to his church. Not in a way that the infant church understood it all ; but the Holy Spirit was to lead the church into all truth, all that he had heard of his Father : as it became due. Hence, our inward man, and indeed, our outward man, (since he had taken on our nature.) on arriving at full growth, is, in the divine plan, to be as Christ himself was. He was a "beloved Son," but did not become a Son of God with power, or a begotten Son, until his resurrection, (Acts 13 : 33 ; Rom. 1 : 4.) We, the living church, bone of his bones ; and flesh of his flesh, will when fully developed, and before entering the higher life ; be as he was in this life ; after which, after our body is fashioned like his glorious body ; then his entire church, (represented on this

present plane of life by the living,) will "see him as he is, and be like him," on that plane of life. His church, on attaining to his stature, is to be "without spot or wrinkle or any such thing;" perfect, even as he is perfect. Nor does the twinkling of an eye change, cleanse us, since it is this corruptible, not this corruption, that puts on incorruption.

This corruption must be got rid of by cleansing, before the twinkling of an eye change. This is true of the living, and also of the dead; "sown in corruption: raised in incorruption." The law ordained unto life, provides for the cleansing of the living; while death and resurrection, the "one baptism," cleanses the flesh of all who are thus baptised.

We are to be delivered from our present wretched condition, "through our Lord Jesus Christ." And is not the whole plan of redemption to be wrought out "through" him? It is "God IN Christ, reconciling the world unto Himself."

In the article referred to in the question. Vol. 2 pp. 90, 91; it is the human family as a whole, to which the statement applies. The thought intended to be conveyed, is that while in the bondage of corruption, or natural man condition; our animal nature prevails over our moral nature. In the resurrection, the spiritual man will overcome his animal nature, bringing it into absolute subjection.—This overcoming the animal nature being the training, or schooling, for the development of our higher nature. At the end of the 1000 year age, all who have thus overcome, pass into immortality, the God condition; the animal nature (flesh and blood,) having served its purpose in developing the higher nature, being then eliminated; "the second man" becomes a "quickening spirit;" what God the Father is. This being the Scriptural plan for developing Israel, or "Princes of God."

The Christ body, or promised seed, who overcome in this life, by its living members. (as we now see;) are the exceptions. Being the seed, or 'second man'



and his wife; they must overcome in this life, before the new life can begin, because the new, or resurrected life, is in this seed; and could not be developed from an imperfect seed, else it would be imperfect life, since "every seed brings forth after its kind." And this seed is developed out from the old Adam race.

Having gotten the victory over their old Adam animal nature, even as did Christ, who was "tempted in all points like as we are; yet without sin;" they like him, are prepared for immortality, but do not enter that ultimate God condition until the thousand years are finished; because, if the seed did not remain in the human second man condition until the race are reproduced, it never would be reproduced. Hence, this seed of promise, the real or antitypical Elijah who is to "restore all things," is sent "before the great and terrible day of the Lord;" to terminate the original fiat, of "dust thou art; and to dust shalt thou return;" by reproducing man from the dust of the earth, otherwise, the race of man would become extinct, and the earth be smitten with a curse.

As Christ is to "fashion anew" our bodies, that is, the living church; and the Father raises the dead; it follows that the twinkling of an eye change, differs from mere resurrection; that it is a transfiguration like that seen in vision on the holy mount; a momentary change like unto his glorious body, which all, both we that are alive, and the resurrected dead, will experience at the same moment.

Overcoming with Christ, differed from what it will be with us, although belonging to this life; because he was to die in order to bring in resurrected life; while we do not. His flesh was not restored to man's condition before the fall, while ours will be thus restored. He took on him our fallen nature for the suffering of death; if he had been restored in this life; cleansed from the effects of the fall, as we are to be, he could not have died, since death comes by sin. And yet his flesh did not see corruption. He, the firstborn of

the dead, must "have the pre-eminence in all things." In his resurrection, as the firstborn among many brethren; also the first of the seed whose flesh does not see corruption. Thus he represents his church in all its members; both the dead in Christ, and we that are alive and remain. "For Christ both died, and revived, (without seeing corruption,) that he might be Lord of both the dead and the living."

This increase of light concerning the ending of the gospel age, places the overcoming in this life instead of being in resurrected life, as we once supposed. It also supports the idea that the "one body" overcomes in its living members. The reason for believing that the overcoming belonged after resurrection, before this glorious ending of the gospel church was seen; was the fact that the dead captives in an enemies' land had not overcome; and if they were to overcome individually, it must be after they are "redeemed from the land of the enemy." But now this incongruity has vanished; the seed is perfected in its living members, as, in God's sight, the body was perfected in Christ.

As we near the end, walking in the pathway that was to shine more and more; a change of views is a necessity; hence, from the beginning of this movement constant change has been the mainspring of growth towards the "fullgrown man." During the 3 1-2 years while the faith was being restored; so rapid was the change of views from month to month, (error being eliminated only as displaced by truth,) that many, being unable to keep pace with the movement, dropped out. And this Scripture applied to them, seemed appropriate; as many will remember:—"If thou hast run with the footmen and they weary thee; · · · then what wilt thou do in the swelling of Jordan"? Jer. 12:5

"For Jordan overfloweth all his banks all the time of harvest." And we are about to cross over, Jos. 3:15

As the light increases, things seen at a distance on a nearer approach, enlarge, take on a new character, and sometimes come into a new position.



## "THE TIME OF HARVEST."

It is the work of the angels, to do the reaping. "I will say to the reapers, gather ye together first the tares and bind them in bundles to burn; but gather the wheat into my barn," (Matt. 13: 30.)

Gathering the tares into bundles has been going on for about 18 years; since this wonderful never before heard of craze throughout christendom, for organizing into "bundles." It may seem hard to make the claim that this is in fulfilment of this parable; but if, from every standpoint it fills the picture, what else can we say? The evidence that the end of the age is at hand, is too abundant for us to have a reasonable doubt. If this is true, a separation of wheat and tares must come. The tares are the many; "many shall say unto me in that day, have we not done many wonderful works in thy name," etc. This at least, is their claim. If we are to believe that few find the narrow way, the wheat must be a little flock. Again, the last, or Laodicean phase of the church, think they are rich in truth, and have need of nothing; and yet are blind and naked; and are to be spewed out of his mouth. If there is to be a restitution of all things, to begin When He sends Jesus, (Acts 3: 21;) and a resurrected church is to reign on earth a thousand years, over a restored race, then in rejecting, or ignoring this restitution age, they are indeed, poor and blind. If it is true that man dies and has no future life until the resurrection, then do they that deny this believe in doctrines of devils. If 2 John 7, R. V. that Jesus Christ cometh in the flesh, is true; then are they who fail to confess this, deceivers and antichrist. If they worship in the name of Jesus made under the law, Christ after the flesh, they are spiritual adulterers; and no adulterer shall inherit the kingdom of God. If any one of these accusations meet their case, they, have not the true gospel faith, or wedding garment; but belong to these bund-

les to be gathered and bound, if not already gathered.

We should be loth to accept so radical a view, if it were not certain that it is God's plan for this second house of Israel to stumble, even as did the first house, reserving to himself only an elect few for the completion of the promised seed ; all it is his design to perfect during this present age.

As the tares are about gathered, during these past 18 years ; 7 years is not out of proportion for gathering the wheat into his barn.

If the barn is the place for the Masters use ; it doubtless means the perfect condition at the end of the 7 years cleansing ; that being the journey, as it were, from the field to the barn. [That being the time during which he gives his angels charge concerning us.]

The question then is, what can we learn of our condition during that 7 years of cleansing? At its beginning we shall be just as Jesus was, during his 3 1-2 years after beginning his work.—We refer to that time because he was not Christ, (which means annointed,) until annointed at his baptism.—Having come to the stature of Christ, we cease from sin. This follows of necessity ; because, first, [the cleansing cannot begin until we cease contact with that which defiles.] And second, a sinner, with the law of sin in his members, superior to the law of his mind, would be far short of the stature of Christ. And yet we are to come to his stature while yet helps are set in the church.

## MATURING THE WHEAT.

"Be glad ye children of Zion, rejoice in the Lord your God ; for he hath given you the former rain moderately, and he will cause to come down for you the former rain, and the latter rain, in the first month : and the floors shall be full of wheat," (Joel 2 : 23.)

The former rain, (teacher of righteousness, mar.) on Zion ; was the Pentecost outpouring of the Spirit ; it caused the SEED to spring forth ; the latter rain is to ripen it. The Holy Ghost descended on Jesus, to



annoint him for his ripening, or perfecting. So his body is to be perfected as we shall show.

That God will give this latter rain to Christ's body, to mature it ; even as he gave the former rain to cause it to grow ; and give it without measure, as He gave it to him, is more than probable, it is self-evident. Of myself I can do nothing, said Jesus ; hence, the works that he did were by the power of God's Spirit ; "and greater works than these, shall ye do." This, to me, places it beyond question, that "the latter rain," (a teacher of righteousness,) given to mature the seed, will be a Pentecostal outpouring far, far beyond that received by the infant church ; and nothing less than the unmeasured degree as given to Christ.

The Elijah has a message of famine to christendom, that when he is hidden, there shall be neither dew nor rain these years, but by his word. Christendom now think they are rich in truth, having the "teacher of righteousness ;" and have no fear of a famine for hearing the word of the Lord ; they know not that they are blind and naked ; and dying of hunger. Elijah was recognized and believed in, as one having power, on his first appearance, before he was hidden. We have wondered what would give this body, now unrecognized, the power to command recognition by christendom ; but wonder no longer. It was the Spirit of God descending on Jesus, that enabled John to bear record that this was the Son of God. "Now are ye sons ;" and when the body comes to the stature of Christ, and is endued with power to do greater works ; shall we wonder how it can be recognized ! The "former rain" on the infant church, was soon noised abroad to every nation under heaven. And with present facilities for carrying news, christendom would not long be ignorant of the proclaimed famine by such a strange people.

The hiding, is the taking that which "lets," or hinders, out of the way for the revelation of the man of sin, with ALL power, etc. When Elijah comes, the man of sin is cast out of this temple of God, our bodies ; and

during the famine for the words of the Lord, the deceiver of the nations has all power. The tares are cast into the furnace, or winepress, after Elijah shows himself to Israel, ends the famine, turns the hearts of the real christian element, from their doctrines of devils so that only the clusters of the vine of the earth, will be cast into the winepress.

Angels ministered to Christ, from his temptation to the garden; he having power to call legions of them for protection, if he so desired. The angels have charge of the harvest work; they are gathering the tares, and will gather the wheat; having charge, concerning them as promised in Ps. 91. At Pentecost, they were gathered with one accord, in one place. And yet they were in the field, even as now; the seed having already been sown in the field, by the Son of man. There is evidence that we shall be thus gathered together again, to receive this latter rain. The number may now be a little larger, (see Acts 1: 15;) but not a great company. We need take no thought as to how the gathering will be consummated; he will give his angels charge concerning it. Nor need you fear about friends or children. "The Lord is very pitiful, and of tender mercy." If it is better for little ones to fall asleep, you would say, Amen! If otherwise, their welfare is in His hands who doth not willingly afflict the children of men; and you yourself will have wisdom and power to arrange matters according to your desire. In the trouble that is coming, your protection, having angels at your command, will be far greater than if left behind to suffer with your loved ones. If friends can be made with the mammon of unrighteousness; so that they can have your protection in another age; loved ones may certainly benefit by it in this age.

"The wise shall understand," refers to the definite time. And I believe we have the year in the time arguments; and the day, in the following:—"He will cause to come down for you, the rain, the former rain,

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What then is the extent or degree of "knowledge of the truth" into which the church must grow, in order to attain to the stature of Christ? The answer is plain; into all truth that Christ imparted to the church; all into which the Spirit was to lead the church; all that he himself had heard from his Father. This is a true answer, one that will stand against the world.—"All

during the famine for the words of the Lord, the deceiver of the nations has all power. The tares are cast into the furnace, or winepress, after Elijah shows himself to Israel, ends the famine, turns the hearts of the real christian element, from their doctrines of devils so that only the clusters of the vine of the earth, will be cast into the winepress.

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things that I have heard of my Father I have made known to you," (John 15 : 15.) It was imparted to the church during the forty days after his resurrection when he opened their understanding, and beginning at Moses, and in all the Scriptures, he expounded unto them the things concerning himself, and the kingdom of God, (see Luke 24 : 27 ; Acts 1 : 3 ;) after which the Spirit was to bring his words to their remembrance, lead them into all truth, and show them things to come. All things that he had heard of his Father. This is the measure, and nothing short of this can bring the body to the fullgrown man.

No one can deny this; no one can believe the words of Christ, and not believe it ; and no one not of the body that attains to this high standard, will be ready to go in to the marriage feast, when the Bridegroom comes. In other words, no living person when Christ comes, not having attained to the "unity of the faith, and to the knowledge of the Son of God, unto the fullgrown man ;" will be of the body of the church of the firstborn, the "WE ALL," of Ephe. 4 : 13. This we affirm is a selfevident Scriptural fact. Hence, no "babe in Christ," no unripe "wheat," or half grown christian will be of this body of overcomers. It is not the babe, but the fullgrown man who will be endued with power to overcome.

As in the next life, we are to see him as he is, and be like him ; so his body, the living church, made perfect through suffering as he was made perfect ; coming to his stature, and doing the works that he did ; will be like him in this life, as surely as they are to be like him in the next life. This is the divine order, the promised seed is one ; Christ as firstfruits, or firstborn, is not to differ from the remainder of the seed, only in being the "firstborn among many brethren, he is to have the preeminence in all things. He was tempted as we are tempted ; he had the same weakness of the flesh that we have ; and overcame as we are to overcome. Why then should not the fullgrown



church, who must attain to his stature, be, as to our inward man, what he was? and do even greater works than he did. His works belonged to the ending of the Mosaic age ; we, his body, will do the works belonging to the ending of the gospel age. The former were only a house of servants ; the latter a house of sons ; hence the greater works.

## THE ONE GOSPEL FAITH.

The growth of the seed of promise, or Christ body, is the fruit of the gospel age ; nothing more is to be perfected or saved out from the old Adam. This seed, Christ, and they that are Christ's, being the connecting link between the natural man, and the spiritual man, or "first man" and "second man ;" as truly as on the natural plane, the seed of grain sown from last years' growth, was the link between that years' crop, and that of the present year. This is the foundational fact of all Scriptural teaching concerning regeneration, from the promise made in Eden of the seed of the woman, until the final outcome in "the restitution of all things, whereof God hath spoken by the mouth of all his holy prophets since the world began ;" to be realized, after "He sends Jesus, whom the heaven must receive until the times of the restitution of all things." For he that sat upon the throne said, Behold I make all things new.

This seed of promise, in whom all the nations of the earth are to be blessed, is the elect church, or "church of the firstborn ;" firstborn from the dead ; having part in the first resurrection, they will be kings and priests during the times of restitution or resurrection age.

In another figure, this seed of promise is the second man and his wife, the bride the Lamb's wife ; the gospel church being, as the apostle says, Espoused unto one husband, even unto Christ. This elect church being composed of, not babes in Christ, but of overcomers ; are to be christened, New Jerusalem, that com-

eth down from my God, (see Rev. 3: 12.) Being a resurrected church, married to, or made one with him who is the resurrection and the life; they, with Christ are the embodiment of the free woman, or resurrection covenant, "the mother of us all; i. e. the mother of all who have a resurrection; of all who die, all who are in the grave, and come forth, saint or sinner.

Those who persist in ignoring these Scriptural figures showing that the plan of regeneration is to be carried out through the "second man and his wife," have no better chance to be of this elect body of the church of the firstborn, than do good Mohammedans, or people of any other religion. The overcomers during the gospel age are to be a little flock, not a great multitude; it is a narrow way that few can find. People may explain away these words of Christ and gospel figures to their own satisfaction, or ignore them; but God's PLAN for regenerating mankind will be carried out just the same; even though the "many." close their eyes, lest they should see, and so endanger their creed, or church organization.

The reign of Christ and his resurrected saints on earth during the millennial age is the kingdom of which the gospel is the good news, or glad tidings of great joy that shall be to all people; because all that are in the grave, all who have died and never yet heard the name of Christ, all for whom Christ died, will be resurrected during "the times of the restitution of all things," and be brought to the knowledge of the truth, "for God will have all men to be saved, and come to the knowledge of the truth;" so that finally "every knee shall bow, and every tongue confess, to the glory of God." Any amount of Scripture can be adduced to prove this universal salvation of lost man; saved from what was lost in Adam. This however, is not what orthodoxy understands by salvation. It is being saved from this death that was passed upon all men, by the offense of one; placing man back on probation individually, as was Adam before the fall.—The fall



being permitted, that man might learn by experience to know good from evil.—After which, in the resurrection age, if they sin wilfully and die a second time, it will be an eternal death; there being no resurrection from that second death.

This universal restitution and thousand year reign over the resurrected nations, of Christ and the saints is the kingdom of which the gospel is the good news. It is the gospel preached to Abraham; that he and his seed, dying without having so much as to set their foot on, should yet have the world for a possession; Christ of course, and they that are Christ's, being the seed referred to.

This "restitution of all things," is the one faith, in outline; while the doctrines of Christ are its fulness. The atonement standing first and foremost; must be fully comprehended in coming to the unity of the faith. It means nothing more nor less than restoring man back to his relationship to God as it was before the fall. There is no mystery; man was alienated from God by the sin of Adam; i. e, by the fall. Hence, all the race, born of an alien, are aliens. It was a preordained arrangement that man, born of the flesh, should be born with a carnal nature as prone to evil as the sparks are to fly upwards. Then, after man has had an experience of evil, it is God's revealed arrangement that he shall be born again, freed from that carnal nature; not freed from personal sins, every man must receive according to that he hath done, whether it be good or evil; in short, he must pay his own atonement money, (Exo. 30: 12–16;) every man paying his ten gerahs to "make a ransom for his soul; . . the rich shall not pay more, nor the poor less;" every one must pay it for himself, "to make an atonement for his soul." No substitution about it; and it is easier for heaven and earth to pass, than one jot of the law until fulfilled.

Christ is the agent by which the atonement is made possible. It is appointed unto men once to die; and after that the judgment, during which the atonement

is to be carried into effect. [Hence, resurrection is the prime factor necessary to the atonement; every feature of which was manipulated or made by the high priest once a year, with the blood (life) of the sin offering.]

As resurrection is the second birth, and the atonement can be consummated only by being born again; it follows that whatever brings about resurrected life, brings about the atonement. Although every man must pay the price of the atonement for himself, be he priest or layman; that did not make the atonement; the high priest must do that. The ten GERAHS being the price every one must pay for himself before atonement could be made for his soul. The atonement itself, paying for nothing; every sin having its own especial penalty never remitted. Hence, we must all appear before the judgment seat of Christ, that every one may receive, etc. before our sins are fully atoned for. Christ's death and resurrection recovers man from the effects of Adams' transgression; since death came by one man's disobedience; life is restored by the obedience of one. Behold the Lamb of God that taketh away the sin of the world, (not the sins, man himself pays for them; being rewarded for every deed, whether it be good or evil.) Justice must be fully satisfied; after which, mercy restores the repentant sinner to favor. Thus, restitution accomplished, is atonement accomplished.

Christ paid no penalty for sin; the sinner pays it; and yet Christ paid a price for man's redemption; he gave himself a ransom for all. It cost him just what it cost to empty himself of the glory he had with the Father before the world was, as the angel of God's presence; and being rich, to become poor for our sake. It cost him all the suffering and sorrow inseparable from the life and death of sinful man; all the ills that flesh is heir to; nothing more, and nothing less, He bore our sins in his own body on the tree, and died as man dieth. And why? because by his stripes, our stripes will be healed. He could not bring in resurrected life, as a second man Adam, without himself becoming the firstfruits of them that sleep; he could not be a resurrected man, and impart resurrected life, unless he died and rose again, since every seed brings forth after its kind. Hence, "Christ both died and rose and revived, that he might be Lord of both the dead and living."



The unity of the faith may be attained with only a partial knowledge of the Son of God, perhaps; but not without recognizing all the cardinal principals of the gospel; first, that sin brought death; that death is the entire extinction of life; spirit, soul, and body. That redemption is restitution of life; glad tidings of great joy that shall be to all people; not in this life, only to the extent necessary in developing a seed, a second man and his wife, through whom the blessing and joy of a second birth, a re-entrance into life, will be consummated by resurrection. This implies a restitution of all things, as the foundation of gospel hope; a universal redemption as broad as was the fall.

Baptism, is the death of the old Adam man, and a resurrection of the new man, and is among first principles of the one faith; all the dead are to come forth, freed from the bondage of corruption; restored to the condition which preceded the fall. That much is the direct result of the obedience of Christ to the "law ordained unto life." The life of the race, lost in Adam being restored in Christ, the promised seed of the woman, if planted, was to bring forth the life that was in it; (see John 12: 24.) Hence, as the life of the world was restored in this second Adam, and he gave himself a ransom for all; all that are in the grave (SHEOL,) will be ransomed.

Age-lasting judgment, —mistranslated, eternal, as is the same word in every other case where it occurs, —is also, like the resurrection of the dead, one of the first principles of the doctrine of Christ, (Heb. 6: 1, 2;) hence, that which babes in Christ should understand. Age-lasting judgment, is the thousand year

day appointed, "in the which God is to judge the world by that man whom he hath ordained." The judgment day is to last the thousand years, since it is "age-lasting." It begins when the kingdom of this world becomes the kingdom of our Lord and his Christ, since that is "the time of the dead that they should be judged," (Rev. 11 : 18.) This word is KRIMA, the same used by Paul when he "reasoned of righteousness, temperance, (self control, R. V. mar,) and the judgement to come." Also the word used by Jesus, (John 9; 39,) "For KRIMA (judgment) I am come into this world, that they that see not might see." It is KRIMA, age-lasting judgement, now being offered to the church of the firstborn, or house of God, which is "to COME," and is among first principles, the milk of gospel preaching; good news, glad tidings of great joy that shall be to ALL PEOPLE. It is only another way of preaching the good news of a restitution of all things.

Those who recognize as gospel teaching, the restitution of all things, all that was lost by the fall; that the world's conversion or regeneration, belongs to the resurrection age; that Christ's kingdom is not of this KOSMOS, and will not be organized until under the seventh trumpet, when he will take his great power and reign; and that when the kingdom is the Lord's, and he is the governor among the nations, "all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee," (Ps. 22 : ) believing all this, and that Christ is the true light that lighteth every man that cometh into the world; they are not far from the true gospel faith. And yet there is one more important point for them to know. The present gospel age is designed to take out and mature the body of Christ, a completed seed; and not to regenerate the world. The world is to be regenerated by being born from the dead, and come to God and Christ in the next life, during the millennial age. It is after the marriage, (Rev. 19 : 7;) after the espoused virgin becomes a bride; and the Spirit



and the bride say, Come? that whosoever will, may come. Now only an elect number can come. It is passing strange that all cannot see that God has a PLAN to be carried out through resurrection and a "second man Adam."

### THE KNOWLEDGE OF THE SON OF GOD.

No one can come to the stature of Christ while yet ignorant of what is revealed concerning the Son of God. On this subject christendom at large is in utter darkness; many talk of eternal Sonship; thus claiming that as Son of God, he had no beginning, and hence, there was no begetting; notwithstanding it is written, "Thou art my Son, this day have I begotten thee." Hence, prior to the time here referred to, he was not a begotten Son. Many other claims are made concerning him, as unscriptural as the above; while no one outside of this movement have come to a knowledge of him, that brings all that is written concerning him into perfect harmony; those in this movement have come to such knowledge.

First, he, the speaker to the seven churches, who says, I am he that was dead and am alive again; also affirms, (Rev. 3 : 14,) that he is "the beginning of the creation of God." Indeed, that he is the first and the last; in other words, all that God created by and of himself; every thing else was made by Christ and for him "and without him was nothing made that hath been made." Thus Christ was the universal mother, or producer of all things, as God is the Father.

This duality of the Godhead, is the foundational principal of all generation; increase, in all departments of nature being founded on the male and female, positive and negative principle. An attempt to thwart this divine arrangement, is a puny rebellion against the foundational courses of nature. "For I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God," (1 Cor. 11 : 3.)

There are three planes of life in developing sons of

God; the natural man; the spiritual man; and the divine, or God plane. As the man is to the woman,—excluding all that is evil;—so Christ is to the church. And what Christ is to the church, God is to Christ. (These are revealed facts, not theory.)

The woman was taken out from the man; not from his feet, that is not her place; but from his side. So the side of Christ was opened, "and straightway there came out blood and water." And as with Eve, so the church, his espoused, are said to be "bone of his bones, and flesh of his flesh;" and are to be married, made one with him, AS HE and the Father are one.

As Christ "Came forth from the Father," (John 16: 28;) from the "bosom of the Father," (John 1: 18,) so the woman came forth from the bosom of the man; and the church, from the bosom of Christ. And as God loves Christ; and Christ the church; so ought a man to love his own wife. There is no missing link in THIS chain; while the same principal obtains between the positive and negative throughout God's universe; each manifesting love, attraction, to the other. Thus it is love that holds the universe together, and makes the "music of the spheres."

Having seen the origin of him we now call Christ; that he, the beginning of the creation of God, came out from the bosom of the Father; not as a God, or thinking it a "thing to be grasped, to be on an equality with God," (Phil. 2: 6, R. V. margin;) but subject to the Father, a universal mother out of whose womb, in process of time, a universe was to be born. (We know no more appropriate language to convey the idea, while speaking of things higher than heaven; it is such as the Almighty used in addressing Job: Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? · · "declare if thou knowest it all.") God is here speaking to Job, the natural man, only of natural things. But the question may arise, how do we, of this body know it all?



how can we know the secrets of the Almighty? what He has purposed in himself to do from the beginning of the creation, and on into the everlasting future?

"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.' And, those things that are revealed, belong to us and to our children forever. A knowledge of the Son of God, from his origin to a finish; is certainly not too much for Christ, the co-worker with God from the beginning, to know. Then is it too much for the church, the espoused unto one husband, to know; even as his friend before marriage. She is not forced to marry a stranger: "I call you not servants; for the servant knoweth not what his Lord doeth. But I have called you friends; for all things that I have heard of my Father I have made known to you." Could an earthly lover do more? his entire life, his plans and prospects all spread out before her he has chosen to share his suffering and his throne; his affliction, and his joy. With such a lover should she not keep herself unspotted from the world?

Let us now try to follow his character and work all through from the beginning, until he becomes a quickening Spirit, a mighty God; and see if we have indeed, not only come into the unity of the faith, but also to a knowledge of the Son of God; unto the full stature, knowing that at starting, "no man knoweth the Son."

As Christ was the beginning of the creation of God, every thing else being made by Christ, and for Christ; it follows that they, the Father and mother of a projected universe were alone, nothing else existing. The mother, we say; since, to compare great things with small, as the woman came out from the man; so Christ came out from God. And so far as the Adam race was concerned, the man and woman were alone; every other human being was made BY the woman. Even as on the creative plane, after Christ himself; every thing else was made BY Christ.—This is the direct teaching of Holy Scripture.

The question may arise, why was all then uncreated things, to be made for Christ? did God want nothing? This revealed fact casts a ray of light on the Infinite. No! we answer; God could want nothing for himself; else He was deficient from all eternity. He changes not; therefore, He never had a want supplied. His purpose was to make others happy; hence, the creation, by, and for, Christ. In entering upon so vast a subject, as the knowledge of God and Christ; we know the natural man is barred out: "Canst thou by searching, find out God? canst though find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell; what canst thou know"? and yet it belongs to us, and our children.

The agent of God was "the angel of his presence;" (Isa. 63: 9;) that angel bore the name of God, (Exo. 23: 21.) The one that bore God's name, and made them, was the Rock of Israel's salvation, (Deut. 23: 15.) Christ was that Rock, (1 Cor 10: 4.) Michael was THE archangel, (Jude 9;) Michael was the great Prince that standeth for Israel, (Dan. 12: 1. The 69 weeks, reaching to the anointing of Jesus, at his baptism, marked the advent of the Christ, (anointed) Prince of Daniel's people. Thus, He who is now Christ, was, in the beginning of creation—that which had a beginning,—with God; the angel of his presence, the archangel; the prime-agent without whom not any thing was made that was made; and hence, the mother of creation, as God was the Father. As the woman bears the name of the man, Eve is called Adam, (Gen. 5: 2. So the universal mother, the angel of his presence, bears the divine name, (Exo. 23: 21.) Hence, the Word (agent) of God is called God.

In his pre-existence, as the angel of God's presence, Christ was not a Son; "Unto which of the angels said he at any time, thou art my son, this day have I begotten thee"? But when the fulness of time had come, he emptied himself of the glory he had with the Father, and was made flesh; taking the form of a bondservant.



(That is, of man in the bondage of corruption, for the suffering of death.) Through this sacrifice and birth of woman, he is transformed into a Son, the promised seed of the woman, but on the first and lowest, or the natural plane; the order of sonship being, first, the natural, and afterward the spiritual man; thus requiring two births.

To help us to comprehend the plan, God has given a figure in Abraham, who was made a father "like unto God, who quickeneth the dead," (Rom. 4: 17, mar.) —The allegory, (Gal. 4: 24,) explains how God is made a Father; Abraham, the father of the allegorical seed, answering to God, the Father of the true seed.—This explains all that is written in both the Old and New Testaments concerning Abraham and his seed; a subject that has mystified christendom. Abraham had a steward or agent, who managed and controlled all that he had, (Gen. 24: 10;) and plenty of other servants; but no son and heir. But was made a father like unto God, who quickeneth the dead. Abraham is then made a father on the natural plane first; after which circumcision was introduced. Now "circumcision is the putting off of the body of the flesh, in death," being buried with Christ. See Col. 2: 11, 12, R. V.) Ishmael must be circumcised before Isaac, the real heir could be born.—Remember, by this allegory, we are to learn how God is made a Father; Abraham, the two women, and two sons, are in themselves, of not the slightest consequence towards our salvation, only as they help us to "know the only true God; and Jesus Christ whom he hath sent." Any other use, is only building on the letter that kills.

Adam and Christ, God's two sons, answer to Abraham's two sons, and the two women to the two covenants; represented by the two Jerusalem's; but in reality referring to that of man born of the flesh, and in bondage; and man born after the Spirit, or by promise; the resurrected man, as was Isaac, in figure.

As the son of the covenant of promise, or free wo-

man, is a resurrected seed; Abraham and Sarah must be past age, so that Isaac could be born of a dead womb, as Christ was to be born of a dead race; and to complete the figure, be born again, from the dead; from whence Abraham received him in a figure. Nor were minor details omitted from the figure; a three day's journey during which Isaac was dead to Abraham: and even the wood on which Isaac was to be sacrificed, was laid on him at the foot of the mount. Abraham was to be made a father, "like unto God who quickeneth the dead."

One must be blind indeed, if he cannot read this parable or allegory, and see how God was made a Father. Ishmael, born of a bondmaid, was a son on the servant plane; and though beloved by his father before Isaac was born, (Gen. 17: 18;) he was not an heir of Abraham, although recognized as a son, until Isaac was born; but not after that; Isaac being called an only son, (Gen. 22: 2.) Adam "was the son of God," (Luke 3: 38;) but after the resurrected Christ came, he, Christ is called the "only begotten Son."

Now, how was God made a Father? How are we to come to a knowledge of the only true God, and Jesus Christ whom he hath sent; only by what is revealed? and God reveals the truth, "in parables and dark sayings." Eliezar, Abraham's steward, was not his heir, (Gen. 15: 2,) although the manager of his estate, he was only his chief servant. The angels are ministering (serving) spirits, not sons. Christ, as "the archangel," the angel of God's presence," was God's chief Steward, but not an heir.—"If children, then heirs."

Let us follow him who is now a Son and heir of God through all the changes from what he was, and is, and is to be; changes in which he fulfills all that is written of him. He who "being originally in the form of God, counted it not a thing to be grasped to be on an equality with God; but emptied himself, taking the form of a bondservant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow," etc, (Phil. 2: 7–10, R. V. margin.)



"God is a Spirit;" who maketh his angels spirits. Thus the angel of God's presence, THE archangel was in the form of God; he took the form of a bondservant, man in the bondage of corruption; a child of the bond woman, for the suffering of death, that through death he might destroy him that has the power of death..

As a child of Adam,—his genealogy going back to Adam,—in the form of a bond-servant; he was to God, as Ishmael was to Abraham; a beloved son, born of a bondmaid. This was so in a twofold sense; Mary was in the bondage of corruption; hence, a child of spiritual Egypt, as Hagar was literally "an Egyptian bondmaid. She was also of the Mosaic "house of servants" in bondage under the law. And as with Ishmael, and Isaac, the child partakes of the mother's condition.

Jesus Christ, born of the flesh, was of the bondwoman; as taught in Gal. 4: 23; see also verse 30; "cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman." As a child of the "Jerusalem that now is, and is in bondage with her children," Christ was not yet an heir. He had to be born again, born of the Jerusalem that is above, and which is free; before he became a begotten Son and heir of God.

Bear in mind that Abraham is the type; and was made a father like unto Him who quickeneth the dead. And these deep things of God are revealed to us in type and allegory, (the letter of the word,) so that only the elect church, led by the Spirit, can grasp the truth. It is not given to them that are without, to know the mysteries of the kingdom of God; for the natural man cannot discern the things of the Spirit.

We have seen the way God chose, in making Abraham a father.; first, his steward was his prospective?

heir, while as yet he had no son, (Gen. 15 : 2, 3.) After that, his first son is by an Egyptian bondmaid. Then, from a dead womb, and afterward from the dead, (in figure, as is the whole allegory,) another son was born, the real heir by the free woman.

God had no Son, but had a steward, or agent, his prospective heir, "for all things were made by him, and for him." "No man knoweth the Father, save the Son, and he to whom the Son shall reveal him; and no man knoweth the Son." This is the natural man condition. But "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Hence in order to come to the full stature, we must not only come to the unity of the faith, but also to a knowledge of the Son of God. Not to a supeficial knowledge, since a babe in Christ must know something of him; while a fullgrown man, having arrived to the stature of Christ himself, must know all that is revealed concerning him; for "all Scripture is given by inspiration of God, that the man of God be perfected, thoroughly furnished," etc. And helps are set in the church, (Ephe. 4 : 12,) not to make saints, God does that; but for the perfecting of the saints until we all come, etc. Hence, a complete knowledge of the Son of God, him whom the Father sent, is required before the saints can arrived to the full stature of Christ. The last generation, or we that are alive and remain unto his coming, must therefore, attain to this stature, if we are among them that are ready, when he comes. It will avail nothing to hide behind, "although I have all knowledge, and have not charity," etc. you cannot come to such knowledge of the only true God, and Jesus Christ whom he hath sent; and not love them; any more than you can get life eternal and not know them. These deep things of God, are spiritually discerned; and are foolishness to the natural man; hence, few will be able to receive them.

Things already spoken of, concerning a knowledge of him whom the Father hath sent; that he was the



Rev. 5:14.

beginning of the creation of God; came out from the Father; became the universal mother (producer;) was God's agent, the angel of his presence; and took the name of God while acting as his representative; although a servant, and not yet a son; are things easy to comprehend. That he could "empty himself" of Phil 2. glory and riches, and be made flesh, taking the lowest old Adam, or bondwoman nature, for the purpose of lifting man out of that fallen and lost condition, is a clearly revealed fact, accepted by every christian. But having thus sacrificed himself, even unto death; the deliverance, and how accomplished, is the mystery hid from the ages; but manifested through the gospel. Col. 5:14.

[When Christ died, the life of the world expired] that is, man had only forfeited life, promised life being in Christ, and he was dead. How then was Christ to revive, and so recover the promised life of the world? John 10: This question if Scripturally answered solves the whole mystery of the gospel of our salvation, (see Rom. 16 : 25.)

[First, the life of the race lost in the fall, was restored in the child Jesus; and as restitution of all things, must be as complete as the fall, and yet Christ was to die; provision was ordained in the law, for his revival, and also for the whole race to live again. Keep the commandments, said Jesus, and thou shalt have eternal life. Christ was obedient; and by the obedience of one, comes justification unto life, a reverse of what the disobedience of one had wrought. This was God's ordained plan of re-generation.] note!

Man was permitted to fall, for an experience of evil, (Gen. 3 : 22.) To fallen man was given a law ordained unto life, "which if a man do, he shall live by it." But sin had so weakened man that he could no more learn to do well than a leopard could change his spots; and so the law could not do, for the natural man, that for which it was ordained, (Rom. 8 : 3.) But the seed of promise who is the resurection and the life, the eternal life, since "he that eateth this bread shall never

die," was promised before that law was given; hence, it was not designed, nor could it give eternal life to a natural man; such was not God's design, (Gen. 3: 22.) But as God changes not, eternal life must come by obedience to law, and no other way. But what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh brings about a condition, by delivering man from the bondage of corruption, so that the law might bring forth that for which it was ordained. This arrangement or undoing by his obedience, that which the first Adam brought on the race by disobedience, is just what the atonement does; nothing more, and nothing less. Nor is there any mystery as to how it is accomplished. The life of the world was in Adam; he lost that life by disobedience. In Christ, the second Adam, as the promised seed, life to the world was, by the grace of God, restored. It was arranged that man should re-enter into life, or be born again, through a second Adam; and restored life for the world was in Jesus, for its re-generation: as truly as it was in Adam, for its generation. Christ although appointed unto death, recovered that life by obedience to the law ordained unto life. Having obeyed that law, "He could not be holden of the pains of death." Thus death came by man; so also by man comes the resurrection; for, as in Adam all die; even so in Christ shall all be made alive.

Christ, the firstfruits. This suggests the next step in our investigation. We have followed him whom the Father sent, from the beginning, until made flesh on the natural plane. But how was the new creation to begin? Again he who is Christ, is the beginning of the new creation, "the firstborn of every creature," on that plane, (Col. 1: 15;) firstborn of the dead.

When Jesus died, he left the world and went to SHEOL, When "born from the dead," God said, "Thou art my Son, this day have I begotten thee." It was then God sent his only begotten Son into the world.



It was then, he received a name above every name that is named, either in this world, or in the world to come, receiving it when God raised him from the dead, and set him at his own right hand, (Ephe. 1: 20,21.) It was not true, when called the Son of God, or "my beloved Son," that he received a name above any that had been named on earth. Adam "was the Son of God." But "Until declared the Son of God with power, by the resurrection from the dead," (Rom. 1: 4.) he did not become God's only begotten Son; a name above every name.

Christ in his pre-existence, being the universal mother, or producer of all things, including man on the natural plane;, was, in the fulness of time sent forth "made of woman," to begin life anew, on the lowest human plane of sonship; a little lower than the angels. No longer in the form of God, but "taking the form of a bond servant." And as the beginning of the new creation, he again receives life, directly from the Father, but is, as before, to be the mother or producer of the new creation.

It may seem paradoxical, but in his second birth, he was his own mother. First perfecting himself, before beginning the atonement, or perfecting of others.

The resurrection is the free woman covenant, "the mother of us all;" her children are children of God, because it is the Father that quickens the dead; they are, therefore, "children of God, being children of the resurrection." While "they which are the children of the flesh, these are not the children of God," (Rom. 9: 8; Luke 20: 26.) In the light of these Scriptures, every one should see a wide difference between the sonship of "Christ after the flesh," and the resurrected Christ, the firstborn from the dead.

The promised resurrection, or covenant of promise, was brought in by Christ himself; he was the resurrection; that is, the life of the race, lost in Adam, was already restored in him as the seed of promise; even as the life which had died in Sarah, was resurrected,

restored, in the birth of Isaac. But, like Isaac in figure, Christ died and was resurrected, that he might be the head, firstborn, of the new covenant or free woman. And having obeyed the "law ordained unto life," he could not be holden of the pains of death. Thus he was the author or cause of the resurrection; and was himself the firstborn of that covenant of promise. Before she travailed, she brought forth; before her pain came, she was delivered of a man child, (Isa. 66: 7.)

These beautiful points, so easy of spiritual discernment, and so far beyond the reach of the natural man; are of vital importance to us. How else can we come to a knowledge of the only true God, and Jesus Christ whom he hath sent? how else attain to the stature of Christ?

Having made atonement, first for himself,—that is—freed himself from all effects of sin,—"and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God, a high priest after the order of Melchisedec," (Heb. 5: 9, 10.)

The knowledge of the Son of God, of "all things he had heard from his Father;" requires an insight into the PLAN of salvation, bringing every detail down to our comprehension; how he becomes the author of eternal salvation to those that obey him; and of salvation to all. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And he worketh all things after the council of his will.

Eternal salvation to those that obey him; but salvation for all. First, Christ died for all. As a second Adam, the life of the world was in him, as it was in the first Adam; God's plan being that mankind should be born twice; born of the flesh, on the natural plane, as was Ishmael in the allegory; circumcision, or putting off the body of the flesh, (Col. 2: 11, R. V.) being death to the natural man.—As it was to Christ afthe the flesh, and to all who are circumcised in his circumcision, being buried with him in baptism; and all



mankind, on putting off the body of the flesh.—Ishmael, the natural man, being circumcised into death; Isaac, the spiritual man is to be born of the free woman, or resurrection covenant. And all for whom Christ died; all for whom he gave himself a ransom, will come forth.—Ishmael, like Isaac, was made twelve nations, (Gen. 17: 20; and 25: 16.) So the bounds of the sons of Adam is determined by the number of Israel, the children of the free woman, (Deut. 32: 8.)

Thus, all will be saved from their present lost condition, lost by the disobedience of one. But this is not eternal salvation. That depends on future obedience.

The atonement under the law, a shadow or type of heavenly things; every jot of which must be fulfilled, was not only for the good, but for "all the people." So Christ, the sin offering, tasted death for every man.

God is not a God of the dead; they are unclean; the death penalty caused by disobedience, separated man from God. After receiving the penalty, by the grace of God he is to be restored to life; being cleansed by baptism, buried in corruption; raised in incorruption. This is regeneration, a new birth by the free woman; man brought back to life and to God; the atonement consummated for 'all the people:' universal salvation.

How is this atonement or restitution consummated? The question is easily answered. The race will be born again through the "second man Adam," for the same reason that explains their first birth through the first Adam. In the first place, God designed that mankind should be born first on the natural plane, and afterward on the spiritual plane. He provided a federal head, or seed, that should multiply on the bondwoman plane; born after the flesh, (Gal 4: 23.) Then in a second Adam, or seed, developed from the woman, he implanted restored life for the world, which life carried through death and resurrection, was to multiply after its kind, (John 12: 24,) and hence, multiply on the resurrection plane, until the whole race are born again. And to bring this about, Christ must be born

on the natural plane, pass through death, and be born on the resurrection plane. A seed brings forth after its kind; the restored race, will be resurrected men; hence, the seed that is to bring forth such fruit must be a resurrected seed. This is all the mystery there is about the death of Christ, and the atonement. A resurrected seed multiplying on that plane of life, is a mystery we cannot fathom. But is there any less of a mystery about the first birth? myriads of examples only multiplies the mystery. Enough for me, that it is written, "Because he lives, we shall live also."

But why should the angel of God's presence, the mighty one by whom the worlds were made, humble himself and be made flesh, to carry out this plan of redemption? why should not a purely human being have been endued with power to overcome death by obedience to the law ordained unto life, and so have become the firstborn from the dead, "the firstborn of every creature," on this spiritual plane of sonship; and so, as the elder brother, have become the redeemer of his kindred, instead of the sacrifice of Christ?

A Scriptural answer to this question requires an insight into the deep things of God; that which eye hath not seen, nor ear heard; an understanding of what God hath purposed in himself to do, in the dispensation of the fulness of time; that is, to gather all things which are in heaven, and which are on earth; into One, even into Christ. In short, it requires an insight into the plan and purpose of God far into the eternal future; all of which mystery of his will "is made known unto us; (see Ephe. 1: 9, and context.) And yet the answer is so clear and Scriptural, that there can be no dissenting voice in heaven or on earth. And if our claim that we have come to a knowledge of the only true God, and Jesus Christ whom he hath sent; that all things which he had heard from his Father, is now made known to his church; that the end of the age and fullgrown man condition is about attained; surely the question, why Christ was chosen to make the sacrifice and redeem man, can be satisfactoraly answered.



"For since by man came death, by man came also the resurrection of the dead." If, instead of Christ, another had been chosen to bring in resurrected life, that other man would have been the "firstbegotten of the dead," the "firstbegotten Son of God." And so have received a name above every other name in heaven or on earth. A name to which every knee is to bow. Surely, the reason for choosing the one for whom all things were made, as God's firstbegotten Son and heir, is self-apparent.

Christ, the universal mother, the angel of his presence, was not a Son of God; "Unto which of the angels said he at any time, Thou art my Son?" Like Abraham, God had an agent by whom he made the worlds; but was not a Father until the birth of the son of the bondwoman. But even this was not to be the heir; the free woman, or resurrection covenant, was to bring forth a Son and heir.

As in the law, the scapegoat, the sin offering, the passover lamb, and other types are fulfilled in Christ, so in the Abrahamic allegory, each and all the characters from the agent, to the begotten son and heir, are fulfilled in Christ. In the creation, he was the free woman; what Sarah was to Abraham.—A flesh and blood relation, (Gen. 20: 12,) even as woman, taken out of man, is bone of his bones, and flesh of his flesh. As the angel of his presence, he was the agent of God. Made flesh, and born of woman, he was a son of the bondwoman; born from the dead, he became the Son of God by the free woman covenant.

He emptied himself, was made flesh, and became obedient unto death; drinking the cup his Father gave him; (now notice the prize:) "Wherefore God hath also highly exalted him; and given him a name which is above every name," (Phil. 2: 9.) "Thou art my Son, this day have I begotten thee," (Acts 13: 33.) "Unto which of the angels said he, at any time, thou art my Son, this day have I begotten thee"? (Heb.

1 : 5.) The only begotten Son of God, the exalted condition attained by Christ the day he became "the firstbegotten of the dead;" exalts the name of Jesus—all his other names are but official titles,—above every name that is named; "that at the name of Jesus, every knee should bow, of things in heaven, on earth, and under the earth; (the dead.)

So far as the atonement, or the restitution of man is concerned; God could have chosen another, born as Jesus was, one able to obey the law ordained unto life, hence, one that could not be holden of death; such an one would have brought in the free woman covenant, and became the firstborn of the dead; the firstbegotten Son of God; a name above every other name. One at which the universal mother should bow.

Why then did Christ endure the cross despising the shame? Why not accept the Scriptural answer? was it not for the joy set before him in bringing many sons to glory? Why did he die and rise again? was it not, "that he might be Lord of both the dead and living"? "Did it not become him FOR whom are all things, and BY whom are all things, to make the Captain of their salvation, (he himself,) perfect through suffering"?

"O fools, and slow of heart to believe all the prophets have written: Ought not Christ to have suffered these things and to have entered into his glory"? Or ought he to have given that glory to another? Is the question not fairly answered, why another than Christ should not have made the atonement.

Space in this number of the paper will not permit the subject of "a knowledge of the only true God and Jesus Christ whom he hath sent," being continued to a finish, i. e. until he has "gathered together in Christ, all things which are in heaven, and which are on earth in one, even in him." And yet he "hath made known unto us the mystery of his will, which he hath purposed in himself, that in the dispensation of the fulness of time," He will accomplish this grand result.



## "THOU SHALT BRUISE HIS HEEL."

"It shall bruise thy head, and thou shalt bruise his heel," (Gen. 3 : 15.)

"That old serpent, called the Devil and Satan, that deceiveth the whole world," (Rev. 12 : 9,) he that has the power of death, that is, the Devil, is he whose head is to be bruised by the seed of the woman. If, then, we are plainly told what THE Christ is to do with him whose head he is to bruise, we shall learn what the BRUISING, in this figure in Gen. 3, means.

Christ came that "through death, he might destroy him that has the power of death;" hence, to bruise his head, means his destruction. What then does the bruising his heel mean, unless the destruction of the heel of the seed of the woman? But what is its heel?

When Judas betrayed Christ, it fulfilled the prophcy,. "He that eateth bread with me hath lifted up his heel against me." (John 13 : 18.) Judas did not lift up his heel, any more than his head; he lifted up himself, being deceived by Satan; and so far as his apostleship was concerned, was destroyed. The heel in this case, representing that part of Christ's body that Satan was to bruise.

The twelve apostles represent the twelve tribes of spiritual Israel, children of the resurrection covenant; even as the twelve sons of Jacob, answered to Hagar, or the bondwoman covenant, (see Gal. 4 : 25.) And we shall show that Satan is to bruise one of the tribes of Israel, as, in figure, he bruised one of the twelve apostles. "Dan shall judge his people, as one of the tribes of Israel; (hold that position, even as Judas, a devil from the beginning, held the bishoprick.) Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that the rider shall fall backwards, (Gen. 49 : 17.) Like Judas, whose bishoprick was taken from him, so Dan is rejected from spiritual Israel. Not the literal tribe, but that part of hu-

manity represented by that typical tribe.

The twelve tribes of Rev. 7, represent the entire race; hence, the 144, 000 are sealed, "redeemed out of every kindred and tongue, and people, and nation," (Rev. 5: 9;) and represent spiritual Israel; and Dan, "a serpent," is not of that twelve, (see Rev. 7.)

This is not an oversight; God makes no mistakes; it teaches just what the cutting off of Judas teaches; i. e. Satan is to enter into, deceive and bruise the HEEL, the lowest or rejected part of the seed of the free woman. "When the thousand years are finished, Satan shall be loosed out of his prison, and shall go forth to deceive the nations, Gog and Magog." These are the rejected ones out of the resurrected nations. They are the "dogs, sorcerers," etc. without the city; the heel of the seed of the woman. And like Judas, Satan enters into them, and gathers them about the camp of the saints, and the beloved city. As at the final gathering at the last supper;—the last to the Christ on the natural plane,—he that was a part of his chosen body lifted up the heel to destroy Christ, and was himself destroyed; so at the final gathering of the entire seed of the woman, the last gathering on the spiritual plane; just before the second circumcision, or putting off the incorruptible flesh; the heel will again be lifted up for a second attempted destruction of the Christ. As Judas betrayed Christ, to be crucified; and the sin that brings the second death, is "crucifying the Son of God afresh;" so the final lifting up of the heel, by those who are to die the second death, is a second attempt, by the antitypical Judas, to again destroy, not merely the person of Christ, but the entire free woman system, the camp of the saints, and the beloved city. Then the bruising of Satan, the head of the serpent brood, with his angels; and the heel of the seed of the woman will, by their destruction in the lake of fire which is the second death, receive its fulfilment.

From this, it appears that only about one twelth of humanity will ultimately perish. Thus, "all that are



of Israel, are not Israel,; yet all Israel shall be saved."

This statement in Gen. 3: the first great promise concerning the seed, contained the hope of redemption for the then fallen race. Not of unlimited deliverance, but only as stated; "It shall bruise thy head; and thou shalt bruise his heel." This includes all other promises, and gives the final outcome. Like all other Scripture it contains the idea of conditional redemption. As the final outcome is that Christ is to destroy both the Devil, and his works; that result being embraced in, "It shall bruise thy head;" so a like result is contained in, "Thou shalt bruise his heel." If, as some believe, Christ destroys the devil and his 'seed,' by transforming them into saints; then it follows that the serpent, the "deceiver of the nations," in bruising the heel of the seed of the woman, means that HE, the serpent, transforms those HE bruises, into saints. But if bruising is the destruction of that which is bruised; then indeed, Christ "through death, will destroy him that has the power of death; that is, the devil." And the devil IN DEATH, destroys that which he bruises.

Why should there have been a Judas at the end of God's typical kingdom among the twelve, on the natural plane, knowing him as such from the beginning? One of whom Jesus says, "It would have been better for him if he had not been born." That kingdom of Israel was a type of Christ's kingdom; even as David is a type of Christ. What Judas was to Christ, "the king of the Jews;" the heel of the seed of the woman, bruised by Satan, will be to the Christ of the millennial kingdom. Having been made alive in Christ, eaten of his bread; they lift up the heel against him.

Children of the devil, are the seed of the serpent; the seed of the woman, refers to the spiritual man; the enmity which must always exist, is the warfare between the spirit of truth, and the spirit of error.

Dan, the firstborn of a bondwoman IN ISRAEL, (Gen. 30: 6,) is called a serpent, and is not numbered with spiritual Israel. And yet he has his antitype as the

HEEL, or that which is of Israel, but not Israel; hence an excrescence which he that has the power of death is to destroy, even as he is destroyed. Now the question is, how are the tribes of spiritual Israel to be designated? By their works, is the answer. The house of Christ, is "the house (or tribe) of Judah," of which he is "the Lion." The church of the firstborn attain to it, by holding fast, etc. (Heb. 3: 6.) It is made up of all nations. So, doubtless, with the other tribes.

The tribe of the serpent, Dan, will be made up of all whom God foreknew would sin unto death.

## OVERCOMING.

We have already learned that it is the living church having arrived to the fullgrown man, unto the stature of Christ, and representing the entire body, that is to overcome IN THIS PRESENT LIFE. But what are we to overcome? and how shall we accomplish it? I shall endeavor to answer these questions plainly as now seen.

In the advanced light, we are obliged to change our views concerning "the law of sin which is in our members." If that law was annuled, as heretofore suggested; there would be nothing left to overcome. That law is all which now hinders us from doing "what we would do;" it is that law, from which we are to be delivered, through our Lord Jesus Christ. But how? If by annuling, so that it no longer wars against the law of our mind, nothing would remain for us to overcome.

Now our outward man is too strong for us, how shall we overcome? by a power outside of us taking away the enemy? or by strengthening the inward man so that it can subdue the outward man? Surely by reenforcing the inward man to enable it to conquer.

The law of Christ's outward man was like ours; he was tempted in all points as we are, yet without sin. His victory was, not in being without temptation, but in keeping his old Adam nature in subjection.



But how are we to be thus instantaneously strengthened? instantaneously, we say, for until we cease sinning, the seven years of cleansing cannot begin. Sin defiles; and if we defile ourselves after the cleansing begins, we shall lose our crown.

How long did it take to change the disciples, after that sudden sound from heaven, as of a rushing mighty wind that filled all the house where they were sitting, from natural men, incapable of spiritual discernment, into strong inspired teachers of spiritual things? That was the instaneous effects of the early rain, or ("teacher of righteousness,) given moderately." And yet it was enough to teach them to "delight in the law of God, after the inward man;" all the "former rain" was designed to do.

A seed to be developed out of all nations, enough in number to fill his house, was to be selected, but not ripened until the time should come for fruit to be perfected by the latter rain, as with the husbandman.

The growth of the child Jesus, and his final victory, illustrates, in a general way, in epitome, the growth and final victory of his body; which does not develop and attain to fullgrowth individually, even as parts of his natural body did not so develop. He began as a babe; so does each MEMBER of his spiritual body. The child grew not only in size, but in wisdom, and the grace of God was upon him. So as the body enlarges, we should "grow in grace, and in the knowledge of the Lord." When of full age, though he had the Spirit, a teacher of righteousness, during the growth of his body, he did not attain to the stature of Christ, until his anointing, at his baptism. Then he became Jesus the Christ, that is, Jesus the anointed.

His body, are also to "come to the fullgrown man, unto the stature of the Anointed; and do not only the works that he did, but greater works; because of the atonement? That the development of the child Jesus, from the new born babe, to "the fullgrown man," is an epitome of the growth of his mystical body, the

church, seems beyond question; the Bible is full of such allegorical teaching, hidden truth; like the following: destroy this temple, and in three days I will rear it up. Like Jesus, the church, and each member begins as a newborn babe; like Jesus, the church, by the grace of God, was to grow in stature, knowledge of the truth, and in wisdom, until it comes to the fullgrown man; unto the stature of Christ. Jesus did not attain to that stature, until his Holy Ghost baptism. That to him, was what the "latter rain" will be to his mystical body. Until then, he DID NO MIRACLES or wonderful works. God's figures are carefully and accurately drawn. Now compare the facts concerning the two. At Pentecost, the birth of the church, and for a short time after, supernatural things are recorded concerning it. Such also was the case at the birth of Jesus, and for a short time after. Then, no works, almost a blank until he came to the fullgrown man. Broken into only by one event, to fix a necessary chronological date. He was simply growing in knowledge and stature. So his mystical body was to have helps, until we come to the fullgrown man, unto the stature of Christ.

At, and after the birth of Jesus, supernatural manifestatious were given; so at and after Pentecost the disciples did such works with the beginning of the gospel age; but it was mainly, if not entirely among Jewish believers. There was a transition period between the Jewish and gospel ages, during which a mixed condition obtained; the gospel was preached, but only to Jews; Gentiles being carefully excluded. And not until the events of Acts 11: 18, transpired, were they satisfied that it was drawing to an end. During this transition, which prophecy required, should continue 3 1-2 years, but which in fact lingered for about 14 years, such works as Christ after the flesh, did to Israel after the flesh, that is, healing the "old man," continued. But after the apostle learned and insisted that if not dead to the law, we cannot be joined to Christ; there is no record of such miracles as Christ did in his closing work to the Jewish church. Under that half of Zion's warfare, God showed them physical favors. Angels would move the waters; the law made provision for cleansing lepers; Christ carried out the spirit of the law. But now, since he has done with the natural Jew, and natural man, and we are to know no man after the flesh; God has done working miracles for the cure of our corruptible body. If we want bodily health we must cease to break the laws of health; even as to get eternal life, we must obey the law ordained to life.



The epistle of James, in which he speaks of the cure of the sick, was evidently written during this transition period; and while some of the conditions of the old covenant still lingered. It was evidently written before the Spirit taught them to "know no man after the flesh;" that is, to recognize none but the new man as Israel; before that, I say, because he still recognizes, and dedicates his epistle to "the twelve tribes."

There is no certain chronological date for any New Testament writing. Thus with the exception of this transition period, during which some of the conditions of the old covenant still lingered, there is no evidence that healing this corruptible body has been a feature of gospel work. Such signs were to continue for the "one week" during which the covenant was to be confirmed, partly by Christ; and afterward by them that heard him. "But now abideth faith (THE faith,) hope and charity, these three." No other gifts belonging to this child condition of the church was to abide.

We do not deny that faith works cures. Convince a sick man that he will certainly recover, and you have administerd a powerful stimulus towards recovery. The mind has a wonderful power over the body, and many diseases secumb to such treatment; kissing the wrist bone of St. Anna, is said to have cured thousands of Catholics, but I doubt if it would cure a Protestant, while something else that inspires their confidence will often work as great a miracle. But to put on an arm or an ear that has been cut off, or raising the dead, is

asking too much of their God. If God does the healing why cannot an arm be restored, as easily as a decayed lung? Is not one as easy for him as the other? Did Jesus find anything too hard for him? But now that is too much even for St. Anna's wrist bone.

If there be prophecies, they shall fail; if tongues, they shall cease. These three abide, faith, hope, and charity. Why should any of these gifts by which miracles were wrought, cease? if conditions introduced at the birth of the church were designed to continue? But some may say, these wonderful works we are doing in his name, are the fruit of faith. Not the faith that is counted for righteousness, I answer; the Abrahamic faith was belief in a resurrected seed, a restored earth; and heirship of the world, (Rom. 4: 12, 13,) and not that faith that removes mountains. Perhaps they ARE doing wonderful works; such at least is their claim; but if so, they are not in God's plan; Jesus did no wonderful works until of full age; and by turning to Matt. 7: 22, 23, you can see what he thinks of these premature claims. Thus the likeness between the child Jesus and his body holds true even to the end.

On arriving to the stature of the Anointed, impossible until we are anointed from on high; the works that he did, and greater works, shall ye do.

If God had required mighty works from Jesus, before he came to the full stature; then indeed, might we expect something of the kind from his body; for surely from 20 to 30 years of age, Jesus was as capable of doing, prematurely, the works his Father sent him to do, as is his undeveloped body.

With Christ, the law of his mind was always superior to the law of his members. The "latter rain," or anointing that exalts our inward man to the stature of Christ, will make the law of our mind as superior to the law of our members, as was his to his members; hence, we shall overcome, even as he overcame.

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## A TALK ON OUR POSITION,

Brother Parker, you ask me to give you a reason for our hope; I will try to do so as briefly as I can, but to make it clear to your mind you must help me by questioning me at every step where the subject is not satisfactorily presented.

Perhaps it is best to tell what we are hoping for, before giving a reason for it. You perhaps have a general idea, but not a specific one. Yes, I would like a full statement of what you are now hoping for, as the next development in the near future.

You know, brother Parker, that expectation is very general, I may say, world wide, that new conditions of life for mankind are rapidly approaching; conditions that will sweep away many old theories of religious and political life; changes that will bring about a new epoch. That as at the coming of John at the ending of the Mosaic age, "all men were in expectation," so it is once again at the ending of the gospel age. And as then, the question, (Matt. 16: 3,) is now pertinent, "can ye not discern the signs of the times?"

The age cannot end until the body of Christ comes to the unity of the faith, and to his stature, so as to be able to do the works that he did, and greater works. This, we think, is as certain as that the present age is set apart for the development of his body, as the next great step in the plan for regenerating the world by a second man Adam and his wife. As certain as is the truth of Eph. 4: 13. Hence, if the age is about to end, the living members of Christ's body must soon attain to the complete stature of Christ.